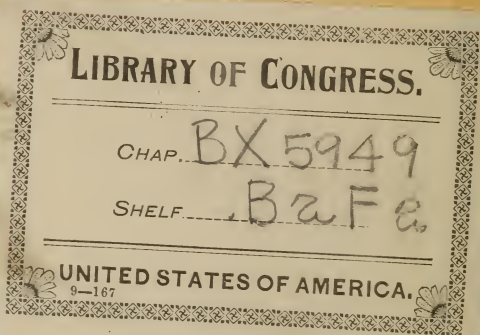
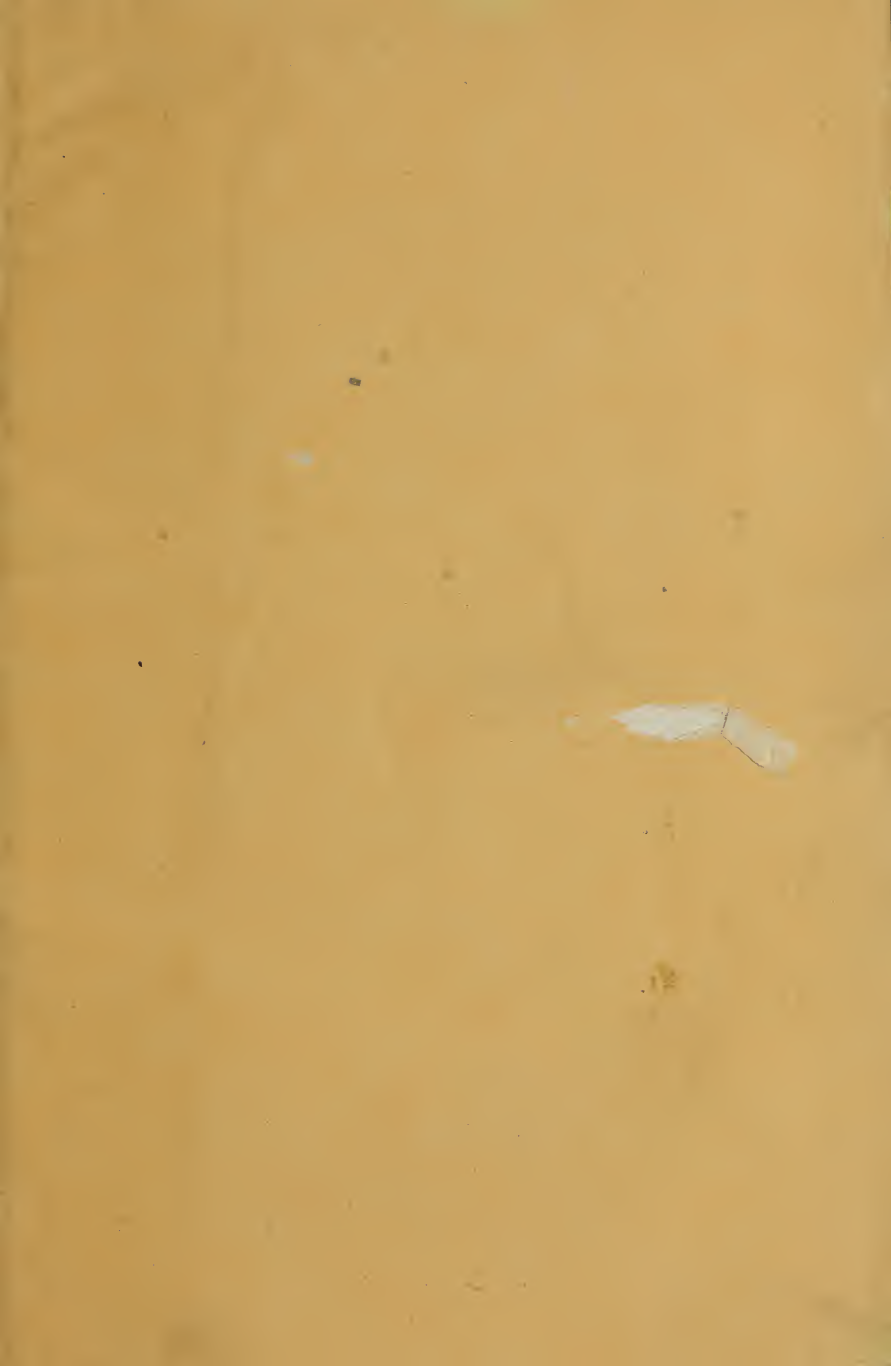


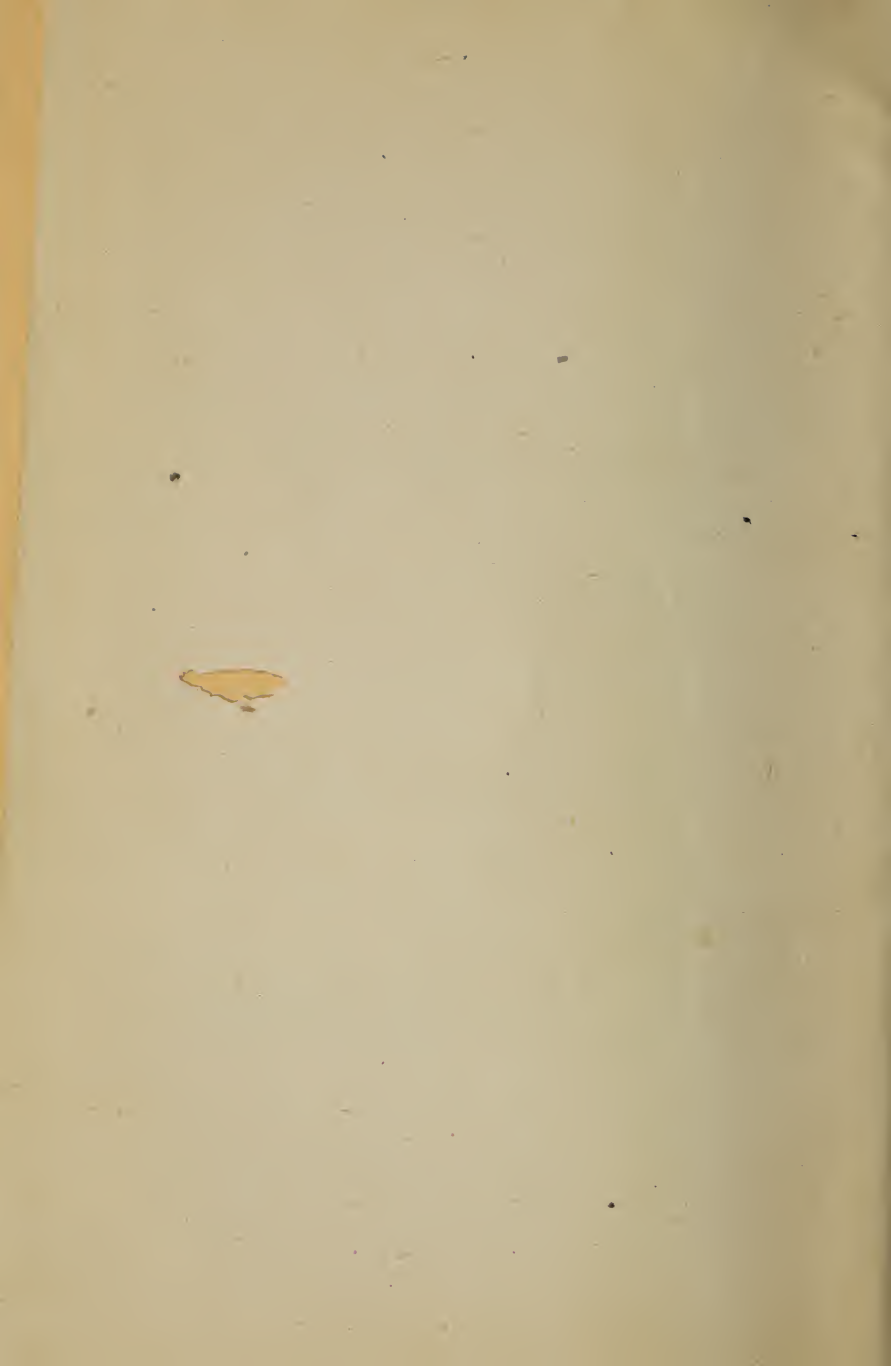
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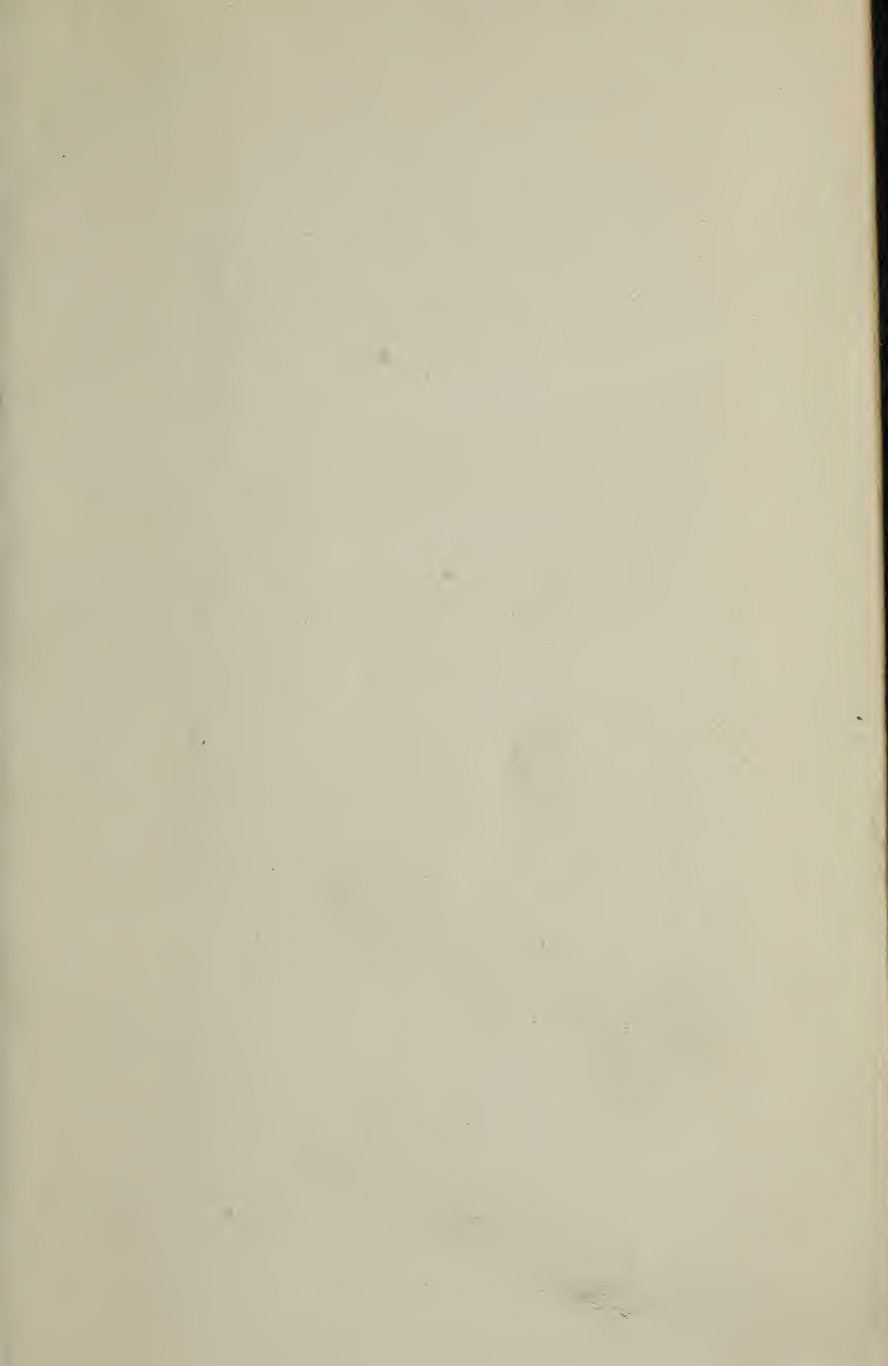
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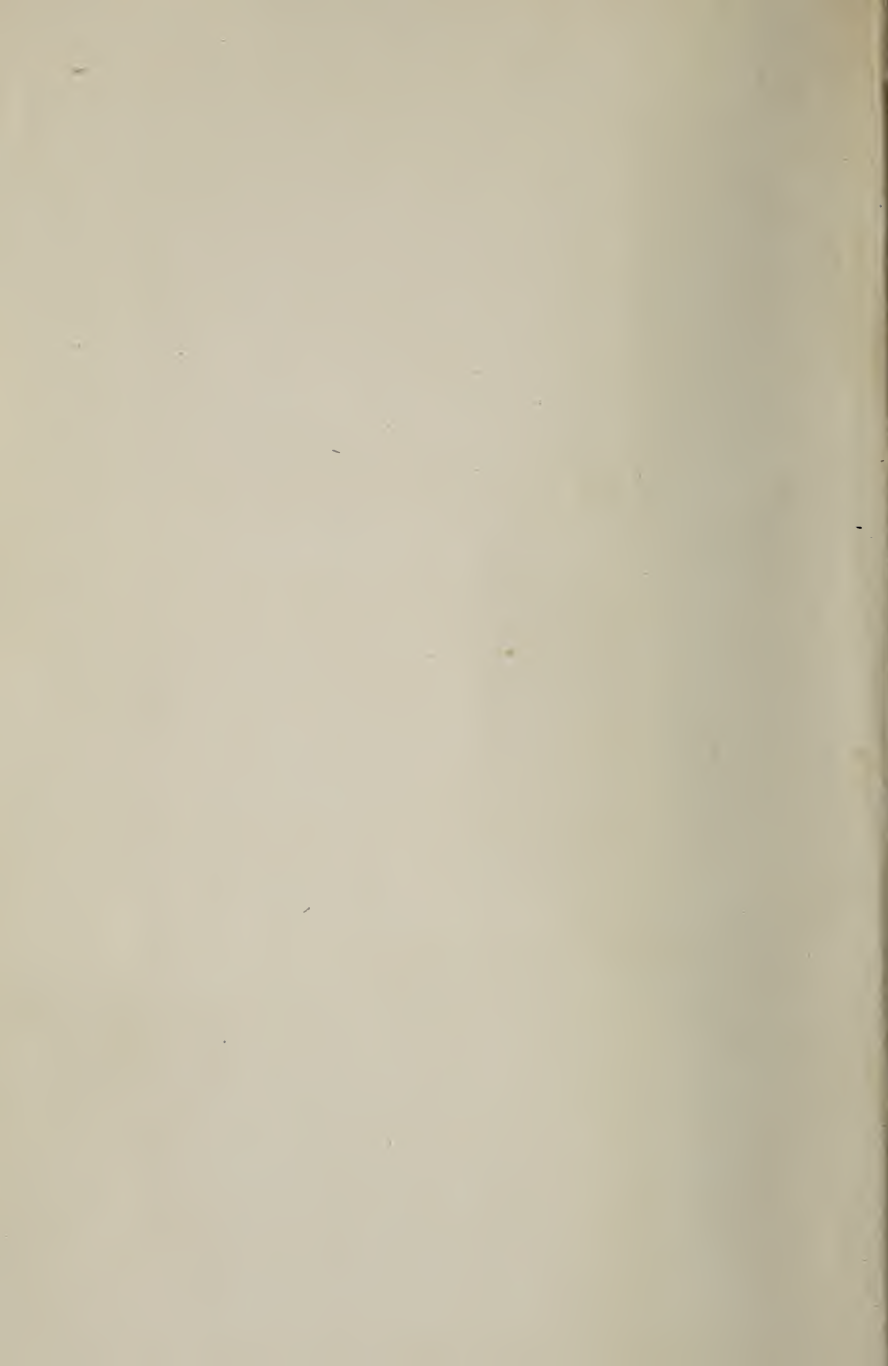
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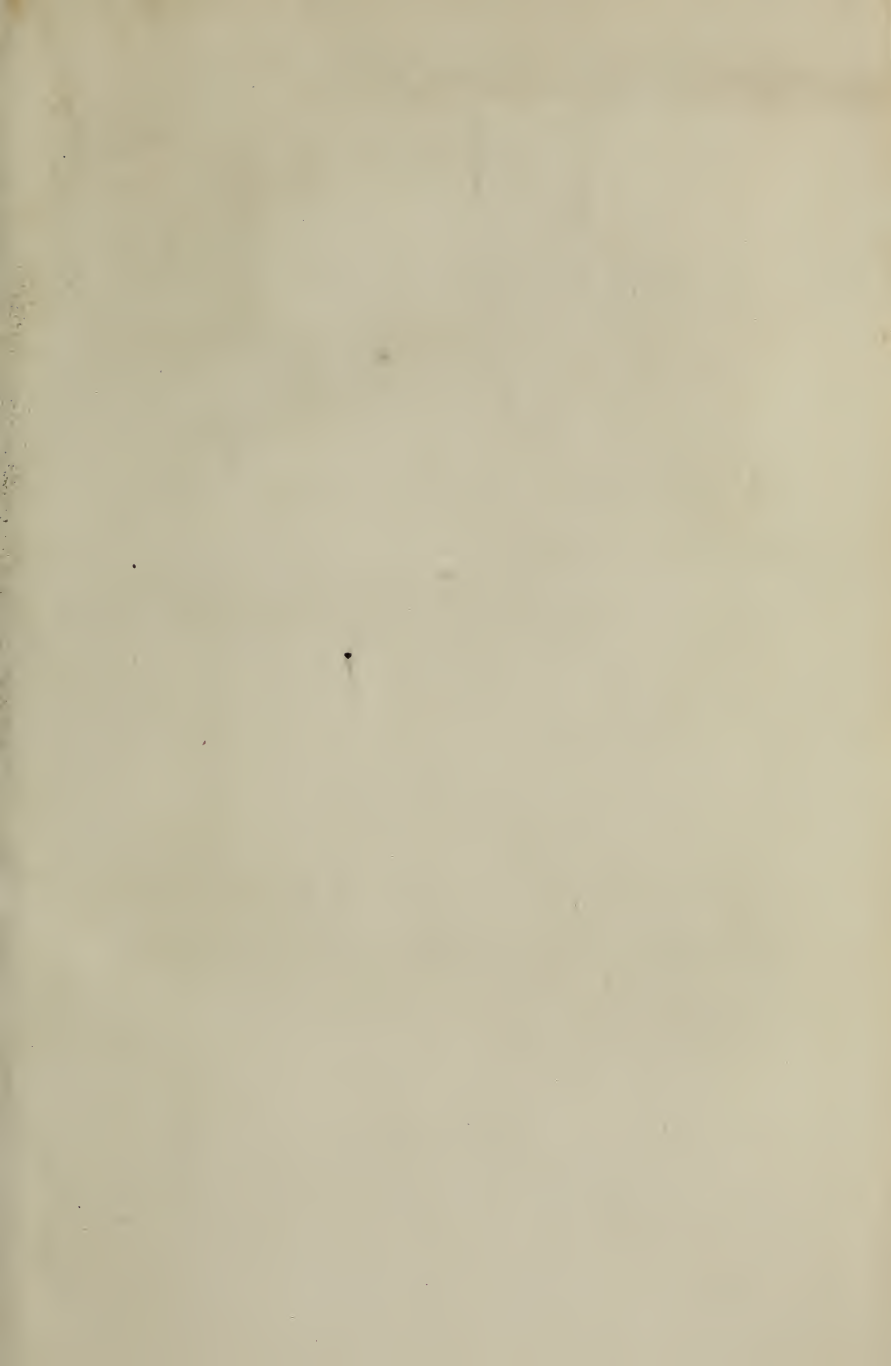


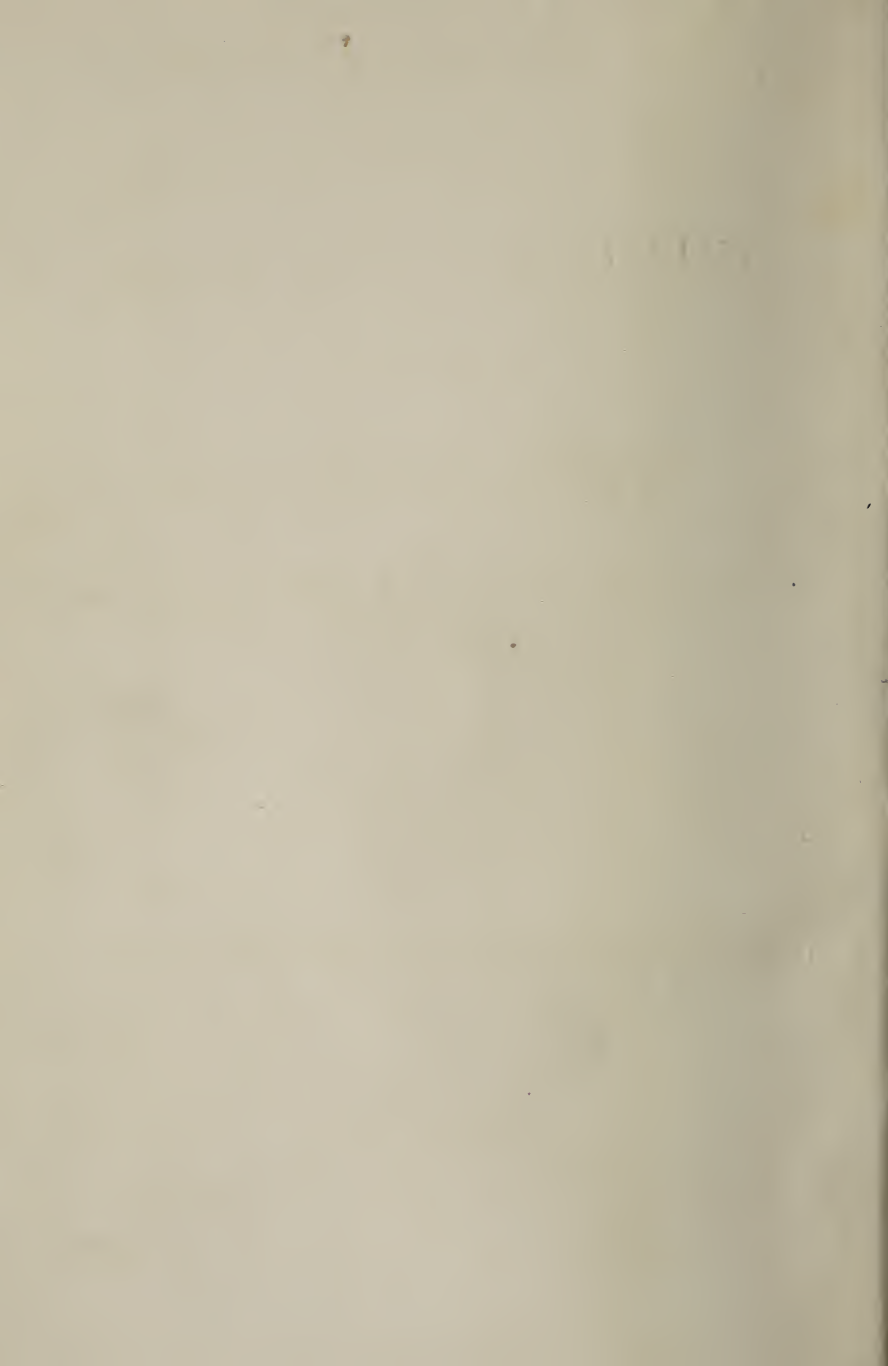












A BIBLICAL VIEW
OF THE
CHURCH CATECHISM,
IN REFERENCE TO
BAPTISMAL RESPONSIBILITIES:

ELUCIDATING, BY NUMEROUS TEXTS OF SCRIPTURE, THE
DOCTRINES AND PRINCIPLES OF THE CHURCH,
WITH A VIEW TO CONFIRMATION.

BY M. R. F.

"Be ye ready always to give an answer to every man that asketh you a reason of the hope that is in you." (1 Pet. iii. 15.)

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AUTHOR'S PREFACE.

THIS little work is affectionately presented to the consideration of the young who are preparing to receive Confirmation, and of adults who are preparing to receive Holy Baptism, with a fervent prayer to God, that his richest blessing, without which nothing is strong or holy, may accompany the offering, and establish it to his glory, and to the improvement and comfort of the reader.

The most learned commentators in the English language, including those of recent date, have been carefully examined with a view to the elucidation of several points of faith of the highest importance and deepest interest to the young Christian. We trust, therefore, that some passages of Holy Scripture have been rendered plain, which, to young readers, had heretofore been veiled in obscurity; and that "the Truth as it is in Jesus," has been humbly and prayerfully set forth with success.

APRIL 10, 1870.

ERRATUM.—On page 163, line fourteen from the top,
for “John the Baptist,” read *the Prophet Elijah*.

A BIBLICAL VIEW OF THE CHURCH CATECHISM.

CHAPTER I.

BAPTISM.

THE whole race of Adam having, by *his* disobedience, lost the favor of God and their title to eternal life, for which man was created; and having inherited a nature so weak and corrupt as to be utterly incapable of happiness, it pleased the only Son of God to leave his Father's throne of glory and come to earth to save a perishing world, by the sacrifice of his own precious life upon the cross, thereby sealing to us a new covenant, by which our fallen race might be restored to the favor of God and eternal life.

Question. What was that "covenant"?

Answer. Forgiveness of sins and eternal salva-

tion to all who should come to God through *repentance* and *faith* in Christ by baptism. Jesus Christ our blessed Saviour ordained two sacraments in his Church, as necessary to salvation, viz., Baptism and the Supper of the Lord, called by the Church "Holy Communion." These sacraments are both called "ordinances of the Church." Baptism is the sacrament of our *new* and *spiritual* birth, and the seal of our adoption into the Church of Christ and our union with him through his Holy Spirit given in baptism. All men being born in sin, it is impossible for any to be saved without Divine grace to renew the heart and change its nature from sin to holiness. Therefore our Saviour came to show us the path to heaven, saying, "I am the Way, the Truth, the Life." Jesus said to Nicodemus, a ruler of the Jews, "Except a man be *born again*, he cannot see the kingdom of God. Nicodemus said, How can a man be born when he is old? Jesus answered, saying, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii. 3-5.) For this reason, therefore, the Church acknowledges the necessity of baptism to salvation; and all who desire or hope to be saved and enter into eternal life, must come to Christ by baptism. The words of our blessed Saviour contained in the last text would seem to infer that the *mode*, or

manner, of administering the rite or ordinance of baptism was not an important matter, but simply the *element*, as a means, or symbol, in combination with the *vital*, or spiritual part, which is the gift of God in Christ to the devout, humble, and *contrite heart*, which thus seeks to be united to the Church through Christ its living head. Water poured on the head is the symbol of the *washing away of our sins* by the pure blood of Christ poured out for our salvation; and the inward spiritual grace, or *vital* part of the ordinance, is the Spirit of Christ given to the person baptized; by which Holy Spirit they are then regenerated, or *born again*, and receive a new and holy nature if they are really sorry for sin and receive the sacrament in fervent faith, believing in the blood of Christ to save. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 38.) Again: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus iii. 5.) In 1 Peter i. 23, we read: "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." A person thus baptized has "taken the cup of salvation, and called on the name of the Lord," according to the

Scriptures. She has "*put on Christ*." She belongs not to herself, but to Christ, who has set her free from sin, and promised her a great inheritance among the saints in light, if she is *faithful* to her baptismal vows. She is now "*in Christ*," and the word of God tells us, "He that is in Christ is a *new creature*." She has now entered into a solemn compact with God through Christ her Redeemer, to devote her whole life, affections, and every faculty of her being, to the service and glory of God, (and his service is perfect freedom,) in order that she may share his glory in heaven. She has confessed Christ before men—that is, before the world—steadfastly resolved to come out from the world and be separate, that she may be the child of God and an inheritor of the kingdom of heaven. In St. Matthew's Gospel, x. 32, we read: "Who-soever therefore shall *confess* me before men, *him* will I confess before my Father which is in heaven." Also, in Luke xii. 8, 9: "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. He that denieth me before men shall be denied before the angels of God." She has promised to take up her cross, and leaving all to follow her Saviour through every path of life, of duty, and of righteousness to heaven. She has promised to fight the good fight of faith against all her spiritual enemies. In order to do

this effectually and with a sure reward, the young Christian must give herself earnestly to prayer and to the study of God's holy word, without which she cannot enter into life eternal. The Saviour has commanded his servants to pray without ceasing and faint not. We read, in Matt. iv. 4, that the Saviour said, "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." And again, in John v. 24: "Verily, verily, I say unto you, He that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." And again, in John viii. 31, 32: "Then spake Jesus to the Jews that believed on him, If ye continue in my word, then shall ye be my disciples indeed; and ye shall know the truth, and the truth shall make you free." And again, verse 12: "Then spake Jesus, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." To the faithful young soldier of Christ who has given her heart to him, and steadfastly purposed to devote her whole life to the service of her Redeemer, God has promised to be a Father, and *never* to leave or forsake her, but to give her his constant help and Spirit to sanctify, direct, support, and strengthen her in the performance of every duty; and in every trial of her faith to give her the victory

over all her spiritual enemies—viz., the enemies of her salvation—*over herself*, and over her evil and corrupt nature, in which she was born, and if she is faithful to the *end*, he will give her a crown of life. St. Paul says, “I have fought the good fight, I have kept the faith; and henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me; and *not* to me *only*, but to all who *love his appearing*.” In Revelation we read, “Be thou faithful unto death, and I will give thee a crown of life.” “*Him that overcometh* will I make a pillar in the temple of my God.” “He that overcometh shall be clothed in white raiment.” “Overcometh” means overcomes or gets the victory over the devil, the world, and the flesh, which are the enemies of our salvation.

Ques. How shall a young Christian do all that is required of her?

Ans. St. Paul says, (Eph. vi. 11–18,) “Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. . . . Having your feet shod with the preparation of the gospel of peace; above all, taking the shield of *faith*. . . . And take the helmet of salvation, and the sword of the Spirit, which is the *word* of God. *Praying always* with all prayer and supplication in the Spirit, and *watching* thereunto with all perseverance.”

OF NAMES IN BAPTISM, CALLED CHRISTIAN NAMES.

When a child is baptized or christened, which is the same thing, the minister says to the godfather and godmother, "*Name this child.*"

Ques. Why do the child's own parents not present it for baptism?

Ans. From the earliest ages of Christianity, the Church has required that every child to be baptized shall have *sponsors*, who shall be *parents in the Church* to it—that is, whose especial duty it shall be to instruct it carefully in all the articles of the Christian faith, in all the doctrines and principles of the Church, in the commandments of God, and in all things necessary to its soul's health and salvation; and, what is of the utmost importance, to show it by example, as well as by precept, the true Christian life and character. Baptism being a "*new and spiritual birth*," which has no relation to natural parents, and which is adoption into the family of Christ for eternity, the sponsors are the immediate instruments of God to make that child a partaker of the benefits of that holy sacrament. As representatives of the child, they solemnly enter into *covenant* with God, and pledge themselves by a promise and vow to do certain things, which the child, when it arrives at years of discretion, is sacredly bound to fulfill. In order to be worthy of this office, sponsors must be devout members of the Church, and such as are in every

way calculated to appreciate the importance of the responsibility thus assumed, and not such as would enter upon it lightly, inasmuch as they will have to give an account to God of their charge, whether they have been faithful or not. If they have been so, they will shine as “stars” in the kingdom of their Father. When the young Christian, thus trained and nurtured for the Lord, comes forward to take her own vows upon herself, which she will do in receiving the rite of confirmation, she must be very earnest and devout, in order to carry out the wise intentions of the Church in her favor, in establishing that sacred rite, which is to prepare her for a life of holiness on earth, and of a life of perfect happiness in heaven.

Ques. What is the symbol of the sacrament of baptism?

Ans. The sign of the cross, which the minister makes on the brow of the person baptized, immediately after pouring water on her head.

Ques. What does this symbol signify?

Ans. It is a *mark* or token that she shall *not* be ashamed to confess the faith of her crucified Redeemer; but will bravely fight under his banner against *sin*, the *world*, and the devil, and will continue Christ’s faithful soldier and servant to the end of her life.

Ques. What is said in reference to *names* in the Bible?

Ans. We learn from St. Paul's Epistle to the Ephesians, (iii. 15,) that the whole family of our Lord Jesus Christ, in heaven and earth, are named.

Ques. Who are the family of our Lord Jesus Christ?

Ans. Christ our Redeemer died for all mankind; but those only are his family who "take the cup of salvation, and call upon the name of the Lord." (Ps. cxvi.) And these are they who are baptized into Christ, and thus put on Christ.

Ques. Why is the name given to you in baptism called your Christian name?

Ans. Because when I was baptized, or christened, which is all the same, and is performed according to the apostolic rite, I became a member of Christ's body, the Church. I was thereby made a Christian, through faith in his blood, and through the power of the Holy Ghost; a child of God, and an inheritor of the kingdom of heaven. Through baptism I was adopted into the family of God, and received a particular name called my Christian name.

Ques. What other name, besides Christians, is the family of Jesus Christ known by?

Ans. The Church militant.

Ques. What does this mean?

Ans. It means that, in becoming Christians, or members of Christ's body, the Church, they are pledged faithfully to fight a battle against the

world, the flesh, and the devil, and against their own evil and corrupt nature; and never to cease from this holy warfare till, through the power of Christ and his blessed Spirit, they have overcome all and won the victory; the reward of which victory will be heaven and an eternal life of glory in the Redeemer's kingdom above. Having undertaken this warfare, they promise to become "Christ's faithful soldiers and servants to their life's end." If they are not faithful, then Satan, the great enemy of their salvation, will overcome them, and they will perish forever.

Ques. By baptism you became a member of Christ's flock. What do you mean by being a member of his flock?

Ans. I mean a member of the Church of Christ our Redeemer, who is the Head of the Church, and the Good Shepherd. The members of his Church are called the sheep of his pasture.

Ques. How do you know this?

Ans. From the word of God. See Gospel of St. John x. 11, where our blessed Lord says: "I am the Good Shepherd; the Good Shepherd giveth his life for the sheep." Verse 3: "The sheep hear his voice; and he calleth his own sheep by name." Verse 4: "He goeth before them, and the sheep follow him; for they know his voice." Verses 27 to 30: "My sheep hear my voice, and I know them, and they follow me; and I give unto

them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

Ques. Can you remember any other text of Scripture in reference to the members of Christ being called sheep?

Ans. Just before our blessed Lord ascended to heaven, he said to Simon Peter: "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep." (St. John xxi. 15, 16.)

Ques. What did the Saviour mean when he said this?

Ans. He meant that Peter, who still practiced the trade of a fisherman, should give up all other business, and preach the gospel of salvation to all the young and the old who should become members of Christ by baptism, and therefore members of his flock.

Ques. What is meant by "sheep of his pasture?"

Ans. All members of Christ are the sheep of his pasture. The pasture is the Church. Here they are fed and nourished by its ordinances; by the

preaching of God's holy word, and by the influences of his Holy Spirit strengthening, directing, comforting, and preparing them for the performance of all the good works by which, through faith in the merits, death, and intercession of Christ their Redeemer, they inherit eternal life.

Ques. What are the promises made to adults, or grown persons, who voluntarily come forward and take their own vows upon themselves?

Ans. That they shall receive a new heart, a new and holy nature, through the grace of God's Holy Spirit, and be made members of Christ's body, the Church, of which he is the head; children of God, and joint-heirs with Christ of an eternal life of glory in his kingdom. They have the precious promise of God's blessed Spirit to guard and guide them safe to heaven. They have the promise of his unfailing mercy, love, and favor through life, and protection from all manner of evil.

OF INFANT BAPTISM—CALLED PEDOBAPTISM.

[From the Greek word *Pedo*, which means *infant*.]

Question. Are the same promises made to children who are baptized in infancy, if they die before they are able to understand the promises made for them, or before they are old enough to be confirmed?

Answer. Certainly; for God accepts the promises made for them by their sponsors in baptism;

and, although these children are unconscious of the fact, they receive, through God's mercy, all the benefits of that holy ordinance, are made living members of Christ, and enjoy a full title to eternal life, through the death of Christ their Redeemer. They have his Spirit in proportion to their age; and this is the reason why so many young children, who are called away from earth to the presence of God, have been known to die such happy deaths, and have appeared to be perfectly willing, and sometimes even anxious, to go—viz.: the working of God's blessed love and Spirit in the young and tender hearts of children. Our blessed Saviour tells us that "of such is the kingdom of heaven;" and "their angels do always behold the face of my Father which is in heaven." (St. Matt. xviii. 10.) Children who are baptized are the lambs of Christ's fold, and, if they live, receive through their childhood and youth the rich benefits of God's promises. They have the grace of God given them to enlighten and sanctify them, to guide and direct them in the path that leads to heaven; his arm to shield them, by night and by day, from all manner of danger of soul and body. If they are orphans, God is their tender and merciful Father, to provide for all their wants, and to raise up friends for them in this world. He gives his angels charge over them, and they are the favorite flowers of God's garden on earth. He is

called the orphan's God. The children of pious parents, therefore, are highly favored, because their infancy, childhood, and youth are shielded and hallowed by prayer, and they live beneath the shadow of the cross, while Jesus their Saviour is their best friend, and his favor is better than life.

Ques. How is it with the children who are not baptized in infancy? Have they the same advantages?

Ans. Certainly not. They are liable to all evil, because they have not the especial grace of God to preserve them. They are consequently liable to become the prey of all evil tempers and passions, and of a thousand follies which draw them away from God, and which render it very difficult for them, when they are grown up, to enter the path that leads to everlasting life. They continue for years to be what is called the "natural man," which is utterly displeasing to God, and which cannot be saved, except through repentance and faith, and the ordinances which Christ has established and instituted for our salvation. They have not, without these, the grace of God to purify, direct, and guard them from evil, and are, therefore, liable to grow up selfish, proud, foolish men and women, devoted to the world instead of being devoted to the service of God; and if they die out of baptism and out of Christ, they have no prom-

ise of salvation; and even should they be endowed with all the talents and riches of this world, must be very miserable.

Ques. How is it with unbaptized children who die in infancy?

Ans. They are saved through the blood of Christ, who died for all men.

ORIGIN AND HISTORY OF BAPTISM, AS A SAVING
ORDINANCE, IN ALL ITS FORMS.

I. Ancient Jewish Baptism.

II. John's Baptism.

III. Baptism of Fire.

IV. Christian Baptism, including Pedeo or Infant Baptism.

Question. What is baptism?

Answer. A sacrament ordained and instituted by Jesus Christ our Redeemer.

Ques. What is the meaning of the word *sacrament*?

Ans. It is derived from the Latin word *sacrare*, to devote or to consecrate.

Ques. What does it signify?

Ans. It signifies a solemn oath, a pledge, or promise, an act producing an obligation.

Ques. How does the Church regard baptism?

Ans. As a sacrament.

Ques. What is a sacrament?

Ans. An outward visible sign of an inward

spiritual grace, given unto us and ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Ques. What is this outward visible sign in baptism?

Ans. Water; wherein a person is baptized, in the name of the Father, and of the Son, and of the Holy Ghost.

Ques. What is the inward spiritual grace?

Ans. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Ques. What is required of persons to be baptized?

Ans. Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that sacrament.

Ques. Why, then, are infants baptized, when by reason of their tender age they cannot perform them?

Ans. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

Ques. Who are these sureties?

Ans. Their godfathers and godmothers.

Ques. Why are you baptized in the name of the Holy Trinity?

Ans. Because it is by the power of the Divine

Unity, three Persons and one God, that we are saved, and admitted into communion with God, and prepared for heaven, his dwelling-place, to live with him in peace and perfect happiness through all eternity.

Ques. How can you prove this?

Ans. By the word of God. St. Matt. xxviii. 18–20: “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.”

Ques. What does the act of baptism imply?

Ans. It is the act of being received into Christ's Church, and consecrated to his service, in a pure and holy life, which, in the presence of witnesses, I promise to lead until I leave this world to enter upon the rich inheritance which God on his part promises to bestow upon his faithful servants when this life shall end. Thus baptism implies a mutual compact between God and the baptized person, who becomes, by the fulfillment of this ordinance, a member of Christ, a child of God, and an inheritor of the kingdom of heaven.

Ques. What is the inheritance of which you speak?

Ans. It means an eternal life of holiness and happiness in God's kingdom of glory, among the saints in light, who surround God's throne, and who are called the Church triumphant; to be associated with angels and all the pure and bright intelligences that surround the Saviour in heaven; to be made like him, and dwell with him forever.

Ques. What is adult baptism?

Ans. The baptism of a grown person who comes forward of his own accord and takes upon himself or herself the vows and responsibilities of the ordinance.

Ques. What is pedobaptism?

Ans. Infant baptism. *Pedo* is a Greek word, signifying infant.

Ques. Do you believe that baptism is necessary to salvation?

Ans. Certainly I do; because my Saviour tells me so in his holy word.

Ques. In what portion of Scripture is this found, and how do you know it?

Ans. I read in St. John's Gospel, iii. 5, 6: "Jesus said, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." 1 Cor. xv. 50: "Now this I say, brethren, that flesh and blood cannot

inherit the kingdom of God; neither doth corruption inherit incorruption."

Ques. Is the person baptized the same in every respect, in heart and in spirit, as before he was baptized?

Ans. Certainly not, if he is a worthy recipient of that holy ordinance; for being by nature the child of wrath, he is hereby made the child of grace. He was born in sin, and therefore subject to the power of sin and the power of Satan, and of all his evil passions, in danger of eternal death, and in that condition could not inherit the promises of God; but, baptized into Christ, he becomes a new creature through the power of Christ, and becomes a participator of his favor and grace.

Ques. What is the meaning of a death unto sin, and a new birth unto righteousness?

Ans. In St. Paul's Epistle to the Romans, vi. 3-6, we read: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body

of sin might be destroyed, that henceforth we should not serve sin."

Ques. What is "our old man"?

Ans. Our evil, and sinful, and corrupt nature, in which we were born, which we derived from Adam, our first parent, and therefore called also "the old Adam." Rom. vi. 7-15: "He that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto [that is, for] sin once, [that is, for our sins;] but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. [That is, through the power of Christ's death.] Let not sin therefore reign in your mortal body, that ye should obey it. . . . But yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace." Verse 18: "Being then made free from sin, ye became the servants of righteousness." Verses 22, 23: "Being now made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift

of God is eternal life through Jesus Christ our Lord." This is the death unto sin and a new birth unto righteousness. These are the promises of God to the baptized.

Ques. What is our Saviour called?

Ans. The Lord our Righteousness.

Ques. What does "fruit unto holiness" mean?

Ans. It means that, having put on Christ by baptism, we no longer belong to the world, but to God. Having received the gift of his Spirit, and the power of holiness, and the promise that his strength shall be made perfect in our new lives, every affection of our souls, every thought of our hearts, every action, pursuit, and object of our lives, must be devoted to the service and glory of God, to the securing of his favor, which is "better than life," and the possession of a happy eternity with him in heaven, which is the great end of our being, and for which Christ died.

Ques. How can you do this?

Ans. "I can do all things through Christ which strengtheneth me." (Phil. iv. 13.)

Ques. What texts of Scripture can you give to show your connection with the Saviour as your living head?

Ans. In the Gospel of St. John the Evangelist, xv. 1, 2: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." Verses 4 to 8:

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit.”

Ques. What is meant here by fruit?

Ans. The fruit of good works, of a holy life, of prayer, of love to Christ and to our fellow-creatures; all works of charity and piety, faith and all the Christian graces, *practically* set forth; meekness, gentleness, self-sacrifice, and a patient perseverance in well-doing; by long-suffering and peace with all men.

Ques. How can we abide in Christ?

Ans. By faith and fervent prayer; by the daily study of God's holy word; by a continual effort to make our lives conform to his precepts and divine example. St. James iii. 18: “The fruit of righteousness is sown in peace of them that make peace.”

Ques. What is said of faith in connection with works?

Ans. St. James ii. 17, 18: "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

Ques. What is meant by not abiding in Christ?

Ans. It means the same as the following text signifies: "Every branch in me that beareth not fruit." (St. John xv. 2.)

Ques. What are those branches?

Ans. The unfaithful branches are those persons who are united to the Church by baptism, and are, therefore, by profession, Christians—that is, by name; but they are dead branches, because they are worldly and selfish, and utterly wanting in that true and lively faith in Christ, without which they can do nothing—the faith which is indispensable to salvation, and shows itself by good works; those who live for themselves and the world, and not to God; they are untrue, unfaithful, and unprincipled, and therefore unfit for the kingdom of the Redeemer.

Ques. What is the peculiar work or sign that distinguished the disciples of our Lord Jesus Christ from all the rest of the world?

Ans. Baptism through faith in Christ unto salvation; the ordinance fulfilled by obedience.

Ques. Is there any other signification in which the word *baptism* is used in Scripture?

Ans. The word *baptism* is taken in different portions of Scripture, in a spiritual sense, for suffering. For example: To his sufferings on the cross our blessed Lord alludes, as well as to the painful parts of his ministry, when he says to James and John, the two sons of Zebedee, who desired to sit, the one on his right hand, the other on his left, in his glory: "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" (St. Mark x. 38.) Also, St. Luke xii. 50: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"

Ques. What does this baptism mean?

Ans. The Saviour alluded to his death upon the cross; and by being straitened, meant that he was in pain until it was accomplished. This means: "I must undergo the first-fruits of the persecution that will follow the preaching of the gospel of salvation in my own person, by suffering a cruel and ignominious death; and I am anxious, or straitened, in my own mind, with the earnest desire to have the great work finished by which the salvation of the whole race of man shall be secured, if they will take the cup of salvation thus freely and savingly offered by me in laying down my life for them." We see baptism used in the Old Testament also in a spiritual sense, in reference to suffering, when waters often denote tribulations.

“Let not the waterflood overflow me, neither let the deep swallow me up.” (Ps. lxix. 15.) “Out of the depths have I cried unto thee, O Lord.” (Ps. cxxx. 1.) Troubles and calamities are expressed by “deep waters.” “Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows have gone over me.” (Ps. xlii. 7.) This means that one calamity brings on another. There is no metaphor more frequently used in the sacred poetry of the Bible than that by which sudden and great calamities are expressed under the figure of a deluge of water. Judea being subjected to sudden and heavy floods, the metaphor was very familiar to the Jews. “Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves.” (Ps. lxxxviii. 7.) “Save me, O God; for the waters are come in unto my soul. . . . I am come into deep waters, where the floods overflow me.” (Ps. lxix. 1, 2.) The meaning of this is, I am almost overwhelmed with calamities. The application of many passages of the sixty-ninth Psalm to our Lord and Saviour was made by himself as well as his apostles; and the appointment of the whole Psalm by the Church to be read on Good Friday leads us to consider it as highly prophetic of our Saviour’s sufferings. Many of the expressions of the Psalm were literally fulfilled in Christ more than in David, who was an eminent type of the

Saviour, at least considered so by most of the commentators. "The waters have come into my soul." This text is expressive of the condition of a drowning man. The divine displeasure, like a strong tempest, was let loose upon him; the sins of the whole world, as a deep mire, enclosed the dying Saviour, while all the bitter waters of affliction went over his head.

JEWISH BAPTISM.

Baptism by water was a Jewish custom. The word signifies to wash, to dip. The Greek word is *baptizo*. Moses commanded the people to wash their garments, and to purify themselves preparatory to receiving the laws. Exodus xix. 10, 11: "And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai." Verse 14: "And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes." Sanctifying them meant fasting and prayer. Ablution of the body, accompanied by prayer and fasting, was purification by water-ablution or immersion of their persons and clothing in the water; and ablution being the symbol, even then, of purification and the purer sanctification obtained by

prayer and fasting. Thus were the people to be made a holy people to the Lord; and all proselytes to the religion of the Jews were admitted by this baptism, viz., washing of the body, fasting, and prayer. Thus were Aaron and his sons prepared for their office of high-priesthood, and thus were the Levites prepared for their duties. This ancient rite of dipping, or ablution of the body, was renewed to the Jews by John the Baptist, preparatory to the gospel covenant, which was to succeed the covenant of the written law delivered to them on Mount Sinai.

THE BAPTISM OF JOHN.

Question. What was the difference between John's baptism and Christian baptism?

Answer. John's baptism was the baptism of repentance. The Saviour's baptism, or Christian baptism, is the baptism of forgiveness of sins, of the gift of the Holy Ghost, and of salvation to all who receive it.

Ques. How do you know this?

Ans. John the Baptist was the forerunner of Christ, and was sent to preach repentance and amendment of life. He did not assume for his baptism either the forgiveness of sins, or the salvation of mankind.

Ques. How do you learn this?

Ans. From the word of God. St. Matthew iii.

1, 2: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand." Verses 5, 6: "Then went out to him Jerusalem, and all Judea, and all the region round about the Jordan, and were baptized of him in Jordan, confessing their sins." Verse 11: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire." St. John i. 29: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." Verse 31 to 33: "I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

Ques. What is meant by the sentence, "Did not know him?"

Ans. It means that John had never seen the Saviour, and would not have been able to distinguish him by sight; and he was, therefore, en-

lightened by the Spirit of God speaking to his heart, and taught how to distinguish the great Messiah, for whose coming he was sent to prepare the Jews, and, being taught of God, he knew Christ when called upon to baptize him. In like manner was Simon Peter enlightened and taught by the Spirit of God when he said, "Thou art the Christ, the Son of the living God;" at which time Christ replied, "Blessed art thou, Simon Barjona." (St. Matthew xvi. 17.) "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. . . . And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (St. Matthew iii. 13-17.) And now we see how holy a sacrament is baptism, and how precious to the Christian; and the reason why it should be necessary to salvation; for it pleased the Lord of life and glory first to participate in that which he enjoined upon all men as a seal of the truth, without which it was impossible to please God—a title to the

inheritance to be purchased by his precious death, and a blessed union with himself and with his Father, thus setting a great example to his followers, and opening to them the gate of everlasting life. St. John x. 9: "I am the door: by me if any man enter in, he shall go in and out, and find pasture."

Ques. How was it that our blessed Lord, who was the only Son of God, and equal with his Father, condescended to receive the rite of baptism from a mortal man like John the Baptist?

Ans. He was called the Son of man, because he took our nature upon him, in order to bear the punishment of our sins and restore us to the favor of God and the hope of eternal life, and the first act of his ministry was the consecration of the ordinance which was to seal our acceptance with God, through his own merits and precious bloodshedding.

THE DIFFERENT MODES AND FORMS OF BAPTISM IN THE CHURCH.

Question. What are the different forms of baptism used in the Church?

Answer. Three, viz., plunging the body into the water, or under the water, which is called *immersion*; pouring water upon the head, which is called *ablution*; and sprinkling water in the face, which is called *aspersion*. All these forms of bap-

tism have been in use since the time of the apostles. The ancient custom in administering the ordinance of baptism was to dip or to sprinkle the person three times, to signify their dedication to the Holy Trinity—that is, in the name of the Father, and of the Son, and of the Holy Ghost. These two forms of baptism have given place to *ablution*, or pouring water on the head of the person baptized. A very ancient painting has been discovered in a cave, in which John the Baptist is represented as pouring water out of a shell upon the head of the blessed Saviour, as he stood up to his waist in the river Jordan.

Ques. What do we read in reference to sprinkling, or *aspersion*?

Ans. We read the following setting forth of the *spiritual* signification of aspersion: “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ.” (1 Pet. i. 2.) The use of sprinkling seems to have been told by the Prophet Isaiah, in speaking of our Saviour: “He shall sprinkle many nations.” (Isa. lii. 15.) That is, many nations shall receive his baptism. (See Archbishop Secker.) Also, in the Prophet Ezekiel (xxxvi. 25) these words: “Then will I sprinkle clean water upon you, and you shall be clean.” It was in reference to this that St. Paul speaks of “having our hearts sprinkled from an

evil conscience, and our bodies washed in pure water." (Heb. x. 22.)

Ques. Of what is baptism the type, or symbol, as far as water is concerned?

Ans. Baptism is a type, or symbol, of the sprinkling of the blood of Christ over our souls, and the washing away of our sins by that precious blood; so that, from being children of wrath—which means subject in our unregenerated state to the wrath of God—we become heirs of God and joint-heirs with Christ of eternal life; if we be conformed to his image, that we may be glorified together. We become heirs of grace. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 38, 39.) The baptism of John was administered to the Jews by the appointment of God, as the baptism of repentance, in order to prepare them for the true baptism, which the only Son of God was to institute for the salvation of mankind; and his baptism was for the forgiveness of sin, and the gift of the Holy Ghost.

Ques. What was the baptism of fire spoken of by John?

Ans. The pouring out, on the day of Pentecost,

of the Holy Ghost upon the apostles, which the Saviour had promised, just before his ascension, to send them, in order to comfort, enlighten, and strengthen them to preach the gospel of salvation to all the world; to baptize men, to perform miracles in his name, to heal the sick, to cast out devils, and to become the pillars of his Church on earth.

Ques. Was the following sentence—"He shall baptize you with the Holy Ghost and with fire"—addressed to all that came to John to be baptized?

Ans. It is most probable that those who afterward, in the providence of God, became apostles, were among the great multitude that came to John to be baptized, confessing their sins, and that to *them* especially John the Baptist spoke, not knowing *when* it should take place, or *who* they were to whom he said this; but nevertheless that *some* among that vast multitude should receive the baptism of fire, and *all* of them baptism with Divine power unto salvation.

Ques. When was the Holy Ghost poured out upon the apostles?

Ans. On the day of Pentecost, called by the Church Whitsunday. "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues

like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts ii. 2-4.)

Ques. Can you explain the reason why the appearance of that wonderful and miraculous gift was as "cloven tongues"?

Ans. By these tongues was represented the power given to the apostles to preach the gospel to all the nations of the earth, and to make themselves understood by preaching to every nation in its own tongue or language. The diversity of the languages was intimated by the tongues being represented as cloven. These tongues had the appearance of fire, a symbol of the light of inspiration, and an absolute manifestation of the presence and glory of God, sealing and establishing the gift promised by the Saviour and called by him the "promise of the Father"—the visible realization of that promise, at which time they were filled with the Holy Ghost. We are informed by one of the most learned commentators in the world that this appearance of fire, which sat upon the heads of the apostles on the day of Pentecost, was the same as the "brightness" which was once seen shining through a thick cloud infolding the Divine glory. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire." (Ex. xix. 18.) "And I looked, and be-

hold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire." (Ezek. i. 4.) The "sound as of a rushing mighty wind" was such, says the same commentator, as Ezekiel, the chosen prophet of God, heard in the visions of God by Chebar, a river of Chaldea, when he was favored with some of his earliest visions. This manifestation of the presence and glory of God was called *Shekinah* by the Jews. The miraculous gift of the Spirit was sent by the great Captain of their salvation, Jesus Christ the Lord, who said: "I will not leave you comfortless. I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." (John xiv. 16, 17.) "The Comforter, which is the Holy Ghost, whom the Father will send in my name, and he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

THE ELECT.

Question. Who are the elect of God so frequently spoken of in Holy Scripture?

Answer. The elect are those who have separated themselves from the world, have "taken the cup

of salvation and called upon the name of the Lord ;” those who have been baptized into Christ, and given up their whole hearts and lives to his faithful service; who belong not to the world, but to Christ. St. Paul tells us that the elect are Christians, and who, being Christians, are all a chosen generation. These are the elect of God. Christ died for all mankind, but all do not come to him, nor listen to the voice of his Spirit pleading with them to come to Christ and be saved—to leave all and follow him. The elect are those who make their calling and election sure, by strictly obeying the precepts of the gospel, and following the commandments of God in all things. 2 Peter i. 10, 11: “Give diligence to make your calling and election sure. . . . For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” Colossians iii. 12, 13: “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another.” This means, as becometh new creatures; persons chosen out of the world to be his Church and people; not any particular persons, or classes of persons, but all who will come to him and receive Christ and his salvation. All men are called, but all do not come, because their nature is so perverse and their hearts so hard that they

will not listen. "Many are called, but few are chosen." The elect of God are those who continue steadfast in the faith of the gospel to their life's end, and do not fall away or become weary of well-doing. "The whole world lieth in wickedness around us," and God has chosen his Church out of the heathen world, to serve him, and to be glorified with his only Son, with whom they are joint-heirs of his kingdom. See Titus i. 1: "I Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness."

Ques. What is the faith of God's elect?

Ans. The faith of God's elect is the faith of Christians in general, Christians being all an elect generation. 1 Peter ii. 9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who called you out of darkness into light." Revelation i. 4-6: "John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; . . . and from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and has made us kings and priests unto God and his Father; to

him be glory and dominion forever." Doyle and Mant, the great English commentators, give the following explanation of the text, "Hath made us kings and priests unto God": "This means, hath sanctified us to the service of God, consecrating us as his Church; a kingdom of priests to honor God, and to give us the privilege of a near approach unto him with assurance of acceptance and favor." The elect of God are those "who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life." (Rom. ii. 7.) They shall win eternal life. In Matthew xiii. 8-23, is the parable of the sower that went out to sow his seed, in which we find the elect of God are distinctly specified by our Saviour. "He that receiveth the seed into good ground, is he that heareth the word of God, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty. The seed is the word of God; that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Luke viii. 11-15.)

Ques. What was the first great work of salvation done after our Saviour's ascension to heaven, through faith, repentance, and the ordinance of holy baptism?

Ans. Three thousand Jews were converted to the faith of Christ in one day, and were baptized

into Christ, by the preaching of St. Peter, having the promise of the Saviour thus quickly fulfilled: "Lo, I am with you alway, even to the end of the world." (Matt. xxviii. 20.) When the Jews listened to Peter preaching Christ crucified, and risen from the dead, and sitting on the right hand of God, they said, What shall we do? "Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 38, 39.) Our blessed Saviour, in speaking to the Jews of his being the shepherd who laid down his life for the sheep, said: "Other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John x. 16.) "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Ques. Of whom did the Saviour speak when he mentioned the other sheep?

Ans. He meant that, besides the Jews who should be converted and become members of his Church by baptism, the Gentiles, who had never heard of him, should also become members of Christ by baptism.

Ques. Who were the Gentiles?

Ans. All nations in every part of the world who were not Jews.

Ques. What did our Saviour mean by saying, "I am the door"?

Ans. He meant that through him alone can any man be saved, and enter into heaven. By his merits, death, and intercession alone, and by faith in his precious blood, shed for the sins of the whole world, can poor, sinful, wretched human beings be restored to the favor of God, and have their sins forgiven.

Ques. What is the gospel covenant?

Ans. That all who repent and are baptized into Christ shall be saved, and their sins forgiven them—sealed by the death of Christ.

Ques. Who was the first apostle that carried out this promise?

Ans. Simon Peter.

Ques. How?

Ans. By preaching the gospel of salvation to Jews and Gentiles.

Ques. In what portion of Scripture do you find this?

Ans. St. Matthew's Gospel, chapter xvi.

Ques. Have you any idea why St. Peter was chosen by the Lord to this high honor above all the other disciples?

Ans. As a reward of his pure faith in Christ as

the Son of God; for Simon Peter was the first of all the apostles who confessed Christ, with a firm and unshaken faith in his Divinity. Jesus came with his disciples into Cesarea Philippi, saying, "Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." (Matt. xvi. 13-18.)

Ques. Can you explain this important passage of Scripture?

Ans. The most learned commentators inform us that it was through the power of God alone that this pure faith and deep knowledge of the truth filled Peter's heart, when he confessed Christ so earnestly; and as a reward for that undoubting faith, the Saviour, who knew the secret thoughts of Simon Peter's heart, and the sincerity of that faith, chose him, before every other apostle, to the honor of being the first to preach the gospel of

salvation to the Gentiles, who were scattered over the world, after his death. The word Peter, or Petra, signifies *a rock*. In reference to this name, the Saviour said, "On this rock I will build my Church." The meaning of the whole sentence is, I will lay the foundation of my Church on the confession of faith—that is, faith in Christ—and the gates of hell (death) shall not hinder or prevent the resurrection to eternal life, which I have promised to those who believe in me, or on my name, even the members of my Church who are united to me by faith and by baptism. Our Saviour spoke at that time of a Church not then built, but of a Church that was to be built after his death, and resurrection, and ascension to his Father's throne; of a Christian Church to be founded upon *repentance* and *faith*, through the preaching of St. Peter as an apostle and bishop, and to consist first of those who should be brought to baptism through his preaching, he having the promise of his Lord and Master, "Lo, I am with you to the end of the world," as the other apostles had also.

Ques. When was this promise of the Church being founded fulfilled?

Ans. It was particularly fulfilled by Peter's being the *first* to preach Christ crucified to the Jews and to the Gentiles, and that *saving faith* which he had confessed in answer to the Saviour's

question, "Whom say ye that I am?" St. Peter was the first of all the apostles to make converts to that faith. In accordance with the Saviour's promise, we find that Peter, God being with him, laid the foundation of the *first* Christian Church among the Jews, by the conversion of three thousand souls in one day, who gladly received the word, and were baptized. (Acts ii. 41.) And here we first find mention made in holy Scripture of a Christian Church among the Gentiles, through Peter preaching Christ and him crucified and risen from the dead; and many were baptized, the first of whom were Cornelius and his friends, who were converted to the faith.

Ques. Who were the Gentiles?

Ans. All that were not Jews, foreign nations all over the world, the heathen.

Ques. How were those Gentiles admitted to the privileges of Christianity?

Ans. By baptism, through the preaching of St. Peter, and afterward of St. Paul, when he became a Christian apostle.

CHAPTER II.

BAPTISMAL VOWS, OR PROMISES—THE DEVIL AND ALL HIS WORKS.

Question. You say that your godfathers and godmothers promised for you, that you should renounce the devil and all his works: who is the devil? can you tell me?

Answer. The word *Satan* means *adversary*. Satan, or the devil, is a very powerful and wicked spirit, who, like a “roaring lion, walketh about seeking whom he may devour.” (1 Pet. v. 8.) *Devour* means *destroy*; that is, striving to get possession of as many souls as he can, in order to drag them down, after death, into the lake that burns with fire and brimstone in hell, prepared for the devil and all his wicked spirits, of whom he is the prince and leader. The devil is called *the adversary*, because he is the enemy of God and man. He is also called *the slanderer*, or *false accuser*. Satan told the first lie, and slandered God to Adam and Eve, when he tempted them to eat the forbidden fruit in Paradise. “Ye shall not surely die; for God doth know that in the day

that ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." (Gen. iii. 4, 5.) These words of Satan contain the germ, or seeds, of ungodliness and infidelity, and thus keep men and women away from God their Father, and out of heaven; for the devil still strives hard to persuade men and women to forsake God, and to indulge every proud and wicked feeling that he puts into their hearts, to their utter ruin and destruction; and thousands fall into his snares. The devil is called also *the arch-fiend*. He was once an archangel, and one of the princes of the kingdom of God in heaven; but, through pride and ambition, he sinned, and rebelled against God, and was cast down out of heaven, and driven away forever from the presence of God. Our blessed Lord said: "I beheld Satan as lightning fall from heaven." (Luke x. 18.) The devil is called *the tempter*, because he first tempted Adam and Eve to disobey God, and thus brought sin and death into the world; and he still continues to tempt as many souls as he can get into his power to disobey God, and to commit sin of every kind; and it is only the faithful Christian who can resist him and escape his wicked snares. The devil was the first *murderer*. He tempted Cain to murder Abel, and still murders souls by leading them away from God to perish forever, which is called perdition. Satan is called *the*

father of lies by our Saviour, when speaking to the Pharisees: "Ye are of your father the devil, and the lust of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of lies." (John viii. 44.) Every thought and action that maketh a lie, or springs from a desire to deceive, is from the devil, and suggested and put into the heart by him, who is unceasingly throwing small temptations into the way of all who are not watching against them, and guarding their own souls with prayer. The idle, the proud, and the foolish, most easily fall into Satan's wiles, because he makes temptation easy and agreeable to their corrupt and sinful nature, which inclines them to love and practice sin rather than holiness, and to please themselves rather than to please God. Another name for Satan is *Lucifer*, or *light-bearing*, which he bore when he was a prince among the princes of heaven, and until he rebelled against his Almighty King and Ruler. Pride, infidelity, ambition, and fierce disobedience, caused him to be cast out of heaven to a place of darkness forever. Infidelity, pride, ambition, and disobedience to the commands of God, caused Adam and Eve to be cast out of Paradise; and by infidelity, pride, and disobedience, the bitter *fruit* of infidelity, thousands

of their children now fall into the wicked snares of the devil and become *his* children, to be cast out forever into the abode of wretchedness, where there is weeping, and wailing, and gnashing of teeth. In all the ordinary temptations of Satan, and his assaults upon the souls of men and women, if these are not resisted at once, the will as well as the understanding of the person tempted becomes weak and yields voluntarily to the temptation, which being repeated, gets more power, because Satan is there; and by repeatedly yielding to temptation, which grows stronger as the person tempted grows weaker, both mind and heart, yielding to the wicked power of Satan, gradually assume the characteristic of the Satanic nature, without losing their apparent freedom of action; and these wretched mortals become the children of the devil, and grow worse and worse.

Ques. What are the works of the devil?

Ans. Every wicked passion that is found in the human heart; and the dreadful working and fruit of these passions upon the character, through time and through eternity, of those possessing them, and upon all those that surround them, producing misery and destruction to their own souls, and leading them to commit every kind of wicked action that can be imagined.

Ques. What are these passions?

Ans. Pride, hatred, revenge, cruelty, envy,

jealousy, spite, and malice; all strife, anger, and bitterness; lying, stealing, slander, craftiness, cunning, and deceit; selfishness, dishonesty, vain-glory and self-love, cursing and swearing, and all manner of profanity; uncleanness, and all manner of unholiness of thought, word, and deed; all that is opposed to God and to his holy word, will, and commandments, and all worldliness: these are what are called works of darkness.

SATANIC INFLUENCES.

Question. In what manner does the devil exert power over the soul?

Answer. In two ways, viz., direct or personal, and indirect or through his agents.

Ques. What is his direct or personal influence?

Ans. It is that of a powerful and infinitely wicked nature over a weak and fallen one; for our "foundation is laid in the dust."

Ques. How does the devil exercise this influence?

Ans. The "natural man," (called so in Scripture,) or the unregenerated heart, was born corrupt, "deceitful above all things, and desperately wicked." (Jer. xvii. 9.) It is, therefore, strongly inclined to sin, and has no power to help itself.

Ques. How is this?

Ans. It was born in sin, its nature is altogether sinful, and it has within itself the germ or seed of

the same dreadful passions, either one or more, which once were planted there by the devil, after the fall of Adam and Eve, our first parents, when the wrath of God fell upon them, and he withdrew his Holy Spirit from them. Some of these passions caused Cain to murder Abel, his brother. To these inclinations and passions, then, which arise from a weak and sinful nature, a nature fallen and corrupt, the devil now incessantly appeals, and has always done so, since the fall of man, with a strong but secret influence, by putting wicked thoughts and feelings into the heart, tempting the soul, which is a spirit, for present gratification or worldly advantage, to commit such folly and wickedness as to incur the anger of God who created the soul, and is able to cast it into hell because it belongs to him, and he has unlimited power over it, as we are told in Ezekiel xviii. 4; and he says there, "The soul that sinneth it shall die." It is the natural, unrenewed, unregenerated heart that is most severely tempted to do wrong and make its own misery.

Ques. Could not the natural heart be happy in heaven, if it were called away suddenly to die?

Ans. Certainly not; because the word of God tells us that the heart is "deceitful above all things, and desperately wicked;" and if it were to be placed in the society of pure and happy spirits in heaven, the natural heart would still be

wicked, debased, and wretched; because it is incapable of receiving happiness; and for this reason Christ died for the wicked, to bring them to God, through repentance and a new heart, which he has promised to give to all who come to him by faith. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John iii. 8.) We see how a nature so utterly depraved, full of ingratitude and of all evil passions, and subject to the power of Satan, because it has not, and cannot have, the Spirit of God, must be entirely changed, in order to be happy, and to live with God, who is perfectly holy, and hates sin. He tells us, in his holy word, that "without holiness no man can see the Lord;" and that none but the pure in heart can see God.

Ques. Why is the natural heart so wicked, when it knows it must be wretched by following its own nature instead of God's word?

Ans. Because it has not the grace of God to renew, sanctify, and prepare it for heaven. It is fitter for the company of devils, in its unregenerated state, than for that of angels, who never sinned, and who fly to do the will of God in heaven, and bow their shining faces before his throne. None but God's children can enjoy heaven.

Ques. Whence came this evil nature, so wretched and debased, with which we are born?

Ans. The wicked passions and corrupt nature, which are born in every human heart, are the result of the disobedience of our first parents, Adam and Eve, who, by thus falling into the power of the devil, subjected their whole race to his power also, and made them by nature the children of wrath. This sad and terrible inheritance is called *original sin*. For this there is only one cure—which is, the blood of Christ that cleanseth from all sin, and the new nature which he has promised to those that are baptized in the faith of Christ.

Ques. You say that our evil nature was derived from Adam: how was it derived?

Ans. Satan, filled with envy of the happiness of Adam and Eve, and full of revenge for being cast out of heaven, and of hatred against God, determined to destroy the whole race of man; and for this purpose tempted Eve, by deceiving her, to disobey God; and when, through weakness, both Adam and Eve fell into the temptation, they also fell into the power of the devil, who sowed the seeds of wickedness in the hearts of the first man and the first woman, in order that he might have power over their children to the end of the world. Thus their whole nature was changed from holiness to sin; and all their descendants inherited the weakness and corruption

that was the fruit and consequence of their disobedience, and the displeasure of God.

Ques. How could Adam and Eve be changed so quickly from holiness to sin, and from a high, pure, and blessed nature to a corrupt one?

Ans. The moment they fell into the snare of the devil, (who is called in Scripture, "that old serpent,") and disobeyed God, he at once withdrew from them his Holy Spirit, turned away his glorious face from them, and banished them from his presence. Filled with shame and remorse, and no longer fit for the companionship of angels, they were cast out of Paradise. They became as miserable as they were happy before, and, realizing the bitter fruit of their sin, they repented deeply, and humbled themselves before God, who in judgment remembered mercy, and they received a promise of salvation, which they were to "work out with fear and trembling," and in faith to wait for. All was dark to them, and changed from beauty and joy to terror and woe, under the heavy displeasure of God. The lovely Eden, where they lived in the blessed light of God's presence and smile, was no longer theirs; and their hearts were filled with despair. The world became a barren wilderness, filled with thorns and briars instead of lovely flowers and rich fruits. Adam and Eve, in thus falling from their high and holy state, became subject to every kind of misery,

disease, and bitter suffering of mind and body, and especially to death, which is the fruit of sin. God said to Adam, "Cursed be the ground for thy sake, and in sorrow shalt thou eat of it all the days of thy life." The whole race of Adam inherited the anger of God, and its dreadful punishment, eternal death.

Ques. They could not help Adam's committing the sin by which he fell, or Eve's sin either; and how is it that they suffer the same penalty?

Ans. They suffer for their own sin as well as his; because they inherited Adam's weak and sinful nature, which gives them the inclination to commit sin, and through him they become subject to the power of the devil, who tempts them just as he tempted Eve. He follows close upon every human being as long as they live, and watches every opportunity to lead them away from God, through their corrupt affections.

Ques. Does Satan tempt everybody? has he the same power over every human heart?

Ans. Certainly not; for the word of God assures us that the children of God and members of Christ by baptism are delivered from the power of the devil, at all times, if they are only faithful to their baptismal vows, and live in constant, fervent prayer, and strive to live near to God every hour, and to keep his commandments. Then they have God's angels to watch over them, and his Holy

Spirit to enable them to resist and overcome every temptation, and every evil temper, and to banish every evil thought, and the power of his Holy Spirit to support and strengthen them, and to give them power to resist and overcome temptations. For this reason, Christians are commanded always to watch and pray, lest they enter into temptation, which means, fall into the snares of the devil; for if they do not, they will be just as liable to be tempted as those who do not belong to Christ, in whom alone is our strength, and without whom we can do nothing. God has promised to make a way for his children to escape, but suffers their faith to be tried by temptations and sorrows, in order to purify their souls, and prepare them for his kingdom in heaven, where he says that none but the pure in heart and the holy shall enter. It is only through trials that Christians can fully realize the goodness and love of Christ our Redeemer; and if he who was perfect, and the only Son of God, was tempted by Satan, how can poor sinful creatures expect to escape? "We have not an high priest which cannot be touched with the feeling of our infirmities; he was in all points tempted like as we are, yet without sin." (Heb. iv. 15.)

Ques. Is there any particular mention made in Scripture of Satanic influence in reference to a disciple of Christ?

Ans. Yes; a very remarkable one indeed. A short time before the death of our blessed Lord, he said to Simon Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." (Luke xxii. 22, 23.)

Ques. Can you explain what this means?

Ans. "Satan hath desired to have you," means *to have you all*; that is, all my apostles; the word *you* being the plural number, and *thee* the singular number, addressed to Peter in particular. The meaning of the passage is this: There is soon coming upon you, my apostles, and followers, or servants, a time of great affliction, and great trial, and extreme distress, in which Satan will strongly tempt you all, on the occasion of my agony and my approaching death, to deny and to forsake me. "That he may sift you as wheat," means, that he may toss you about as wheat is shaken in a sieve; that is, he will use every effort to shake and to destroy your faith in my Divinity and power to save, because I die a shameful death upon the cross, having apparently been overcome by my mortal enemies. Here we have an example of the important fact, that Satan has no power to afflict or to tempt the faithful Christian, without the permission of God, to whom he is entirely subject. Although Satan is permitted to sift or

try souls by his temptations, he has no power to destroy a single soul unless that soul voluntarily yields itself up to his wicked suggestions, without resistance, and obeys them. All afflictions are accompanied by a great trial of faith, and a temptation to repine against the dealings of a merciful Father who chastens those whom he loves. The Christian, instead of repining and murmuring, bows humbly before his Saviour, and says in his heart, "Thy will, O God, not mine, be done;" "The Lord giveth, and the Lord hath taken away; blessed be the name of the Lord;" "Though he slay me, yet will I trust in him."

Ques. Can you tell me why Peter was particularly prayed for more than the other disciples?

Ans. Christ prayed for Peter, not only because he was to build up his Church, but prayed that Peter's faith might not fail, because Christ knew Peter was so infirm, and so weak in faith, that he would deny his blessed Master three times, by which dreadful act he deserved to lose the Divine grace, without which he would have made shipwreck of—that is, utterly lost forever—the *faith* in Christ which alone could save him when assailed by this great temptation. The Saviour prayed that Peter might not be given up entirely to the power of Satan, though, in denying his Lord, he did fall grievously. He would have lost the grace and favor of God if he had not suddenly repented.

The Saviour's prayer was heard, and saved him; for when Peter had thrice denied his Saviour, the Lord turned and looked upon Peter, and Peter went out and wept bitterly; saw his grievous wickedness, and repented with all his heart, by which repentance he obtained pardon for his sin.

Ques. What does Peter's sudden conversion mean?

Ans. His repentance.

Ques. What do we learn by this remarkable passage?

Ans. We see that repentance is necessary to salvation, and that even the best and most devoted Christians are liable to fall into grievous temptations, which are permitted to try their faith; and that faith in Christ alone can save them; that without faith it is impossible to please God; that without fervent and constant prayer the strongest faith will fail in emergencies; and, without the constant exercise of faith and prayer, the grace of God, which is the fountain of both, will be removed from us; that, in order to possess and retain the grace of God, without which we can do nothing, we must pray for faith and for his Holy Spirit at all times, and never faint or be weary.

Ques. What did Peter reply to the Saviour when he told him that Satan desired to have him?

Ans. Peter said, "Lord, I am ready to go with thee, both into prison, and to death."

(Luke xxii. 33.) And the Lord said unto him, knowing him better than he knew himself, "I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me." (Luke xxii. 34.)

Ques. What lesson of great importance does this teach Christians?

Ans. Humility and self-distrust, and to "work out our own salvation with fear and trembling;" for then God will work with us. "Let him that thinketh he standeth, take heed lest he fall." (1 Cor. x. 12.) How many thousands have fallen by a presumptuous confidence in their own strength!

Ques. Can you remember any other remarkable example mentioned in Scripture of Satanic power in reference to a disciple?

Ans. The "thorn in the flesh," spoken of by St. Paul, although he has not specified it to us, is supposed to have been some bodily disease, sickness, or infirmity, that exposed Paul to the contempt of his enemies and of the world because it was visible, but which was inflicted upon him by Satan, with God's permission. Paul says, (2 Cor. xii. 7-9,) "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me lest I should be exalted above measure. For this thing I besought

the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness." This means, It is enough that I love thee. I am always with thee, to assist thee in the performance of thy duty and thy ministry. Thy infirmities and thy weakness shall not hinder the successful preaching of the gospel.

Ques. Does this promise apply to any others besides Paul?

Ans. It is a great encouragement to *all* Christians who suffer under trials and afflictions, and applies to all who are faithful; and these texts were given for their especial comfort. There is a general promise of God, of the same kind, given to all his faithful servants: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." (1 Cor. x. 13.) God allows Satan, who is subject to his almighty power, as his instrument, sometimes to bring evils upon man, either for man's good or for his punishment, according to God's own will, which is perfect. But though Satan is the enemy of God, he is perfectly subject to him; and though Satan strives to do all the injury he can on earth, he is bound with a chain, a very strong chain, which is in the hand of God to relax or tighten as he pleases, taken in a spiritual sense. Satan has no power

to touch the righteous, unless it be God's holy will that he should do so, for their present or their future good. So, when God permitted him to try the faith of Job, it was to prove how great, and deep, and pure, and unshaken his faith could be, and was, under the sorest afflictions and heaviest calamities, which redounded to the glory of God, and his own perfect happiness afterward. "Then Job arose, and rent his mantle, and shaved his head, [which was a sign of mourning in the East,] and fell down upon the ground, and worshiped."

INDIRECT SATANIC INFLUENCES THROUGH SATAN'S
INSTRUMENTS AND AGENTS.

Question. Who are these instruments of Satan?

Answer. There are two kinds, human and spiritual.

Ques. Who are the human agents?

Ans. They are the children of the devil, wicked men and women, "tares among the wheat," of whom the Scripture speaks, who are to be tied in bundles and burnt at the day of judgment, when the angels of God shall separate the wicked from the good. These wicked people are deceitful flatterers, who having lost their own souls by all manner of wickedness, now help Satan to carry on his cruel work of destruction in murdering souls. They are scattered all over the Christian

world, among the children of God, and very often assume the appearance of piety and virtue, in order, by their cunning arts, lying in wait, to entrap the unwary. They love wickedness for itself, and exert a dangerous and terrible influence over the young, the idle, the unsuspecting, the careless, and the worldly, who associate with them, and discover, too late, the danger of their companionship. Wealth, beauty, wit, and talent, are often found among these wretched people, who have no hope of salvation themselves, and take delight in dragging down to perdition as many other souls as they can persuade into the paths of vice.

Ques. Does the Bible expressly tell us who the children of the devil are, and how they are known?

Ans. Certainly. "He that committeth sin is of the devil; for the devil sinneth from the beginning [of the world.] . . . Whosoever is born of God doth not commit sin. . . . In this the children of God are manifest." (1 John iii. 8-10.) He that hath his commandments and keepeth them. "He that keepeth his commandments dwelleth in God, and God in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." (1 John iii. 24.)

Ques. Who are the spiritual agents of Satan?

Ans. Satan is the prince, or leader, of a legion, or countless multitude, of wicked spirits, or fallen

angels, who are full of intelligence and of desperate wickedness, and for whom everlasting fire is prepared with the devil, who is their master. See Matthew xxv. 41: "Then shall he say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." They share his work in this world, of ruining souls, by tempting men and women to sin, and driving them away from God and holiness. The power of the devils, or demons, as they are called, was connected by our Lord with the power of Satan; and his own mastery over them with the fall of Satan from heaven. The demons are spoken of in Ephesians vi. 12, when St. Paul says: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Ques. Can you explain what this means?

Ans. "We wrestle not against flesh and blood," means, We wrestle not against human enemies, but against angelic powers, who are endowed with superhuman intelligence and energies; over these Jesus Christ our blessed Lord and Saviour triumphed. See Colossians ii. 15: "And having spoiled principalities and powers, [viz., the spirits of Satan, or the devil's angels,] he made a shew of them openly, triumphing over them." He destroyed these powers by his cross and the death

he died for sin. We wrestle “against the rulers of the darkness of this world.”

Ques. What means “rulers of the darkness of this world”?

Ans. It means those wicked spirits that now rule over the hearts of the nations of the earth that are still in darkness and idolatry, and have not the light of the gospel: the heathen idolaters of Africa, Hindostan, China, Tartary, and of other parts of the globe, who have never yet heard of Christ and salvation, and who are cruel and savage, and desperately idolatrous, ignorant, and wicked.

Ques. What did St. Paul mean by the sentence, “Against spiritual wickedness in high places”?

Ans. He meant, Against those evil spirits, or demons, which are stationed in the regions of the air. See Ephesians ii. 1, 2: “And you hath he quickened, who were dead in trespasses; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, now working in the children of disobedience.”

Ques. Who are “the children of disobedience”?

Ans. The children of the devil—the heathen and all infidels.

Ques. Who is “the prince of the power of the air”?

Ans. Satan. The Jews believed that the air

was full of spirits called *demons*, and that, from the ground to the sky, there were multitudes of these evil spirits in companies, and that there was a prince over them, who was called "ruler of the darkness of this world," and this is Satan, who works in "the children of disobedience," St. Paul tells us, (2 Tim. ii. 26,) leading them "captive at his will." That is, the heathen world. Conversion to the faith of Christ is called a recovery from the power of Satan, and being turned from Satan to God, and from darkness to light. Both the apostles, St. Peter and St. John, represent the heathen world, who are given up to idolatry and wickedness, as being under the dominion of the devil. There is no doubt, says a learned commentator, that it was by the suggestion and influence of wicked spirits that mankind were so universally led into idolatry. As the design of the gospel was to destroy idolatry, and to bring all men to Christ, the progress of the gospel was strongly opposed by the devil and his angels, stirring up the idolatrous world to persecute both the preachers of that gospel and their converts to the new faith of Christ. The apostles were thus cruelly beaten, stoned, put in prison, and continually threatened with death. Read St. Paul's description (2 Cor. xi. 25) of his perils by sea and by land. They were persecuted with unrelenting violence as long as they lived; but

their faith failed not, because they suffered for the truth, and overcame all the cruel fights of affliction (thus spoken of by St. Paul in his Epistle to the Hebrews) by the power of Christ and his gospel; sealing their faith with their lives, which were gladly sacrificed in the cause and service of their glorified Redeemer, who stood by and supported them in every trial, and then gave them a crown of life in his kingdom. And now thousands come to Christ through the apostolic ministry of the Church. In the days of Christ and his apostles, God in his wisdom permitted the evil spirits, emissaries of Satan, to possess particular persons for a season, in order to manifest to the Jews the power of our Saviour in casting them out. This was a miraculous work of Divine providence for his own glory. These sufferers were objects of commiseration, but not of obloquy, because this possession by evil spirits was involuntary on their part, and permitted for the glory of God. Our Saviour spoke of these demons to the Jewish multitude, as personal spirits of evil, and, in his secret conversations with his disciples, declared the means by which alone power could be obtained over them. "This kind goeth not out but by prayer and fasting." (Matt. xvii. 21.) Twice he distinctly connects the demoniacal possession with the power of Satan: once in Luke x. 17, 18: "And the seventy returned again with joy, saying,

Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven." The men and women who were possessed with devils lost their reason, or power of will. Their actions, words, and life were for the time completely under the mastery of the evil spirit, till identity was destroyed, or at least overcome so completely as to produce the consciousness of a twofold will within them, like that sometimes felt in a dream. This was the peculiar characteristic of those who were possessed by Satan's evil spirits. These demons are spoken of in Scripture as addressing our Saviour by name, with superhuman knowledge and intelligence, calling him, not the son of David, as the Jews did, but the "Son of God," as we see in the case of the demons who said to him, "Suffer us to go into the herd of swine." See St. Mark's Gospel, chap. v.: "And when Jesus came into the country of the Gadarenes, there met him a man with an unclean spirit, who had his dwelling among the tombs; . . . and no man could tame him. And always, night and day, he was in the mountains, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshiped him, and cried out with a loud voice, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not." And Jesus said, "Come out of

the man, thou unclean spirit. And he asked him, What is thy name? And he answered, and said, My name is Legion. . . . And all the devils besought the Lord, saying, Send us into the herd of swine, that we may enter into them. And forthwith Jesus gave them leave, saying, Go. And the unclean spirits entered into the swine; and the whole herd ran violently down a steep place, into the sea, and perished in the waters." St. James says, (ii. 19,) "The devils also believe and tremble."

Ques. Having full knowledge of these touching and interesting facts, what great source of consolation is there to be found to the true Christian as derived from them?

Ans. It is this: when he is sorely tempted to do wrong for present good, and finds it hard to resist, let him draw near to God, in fervent prayer, and ask for strength to resist temptation, and gratefully remember that God permitted his dear and only Son, who was a sinless being, to be tempted of Satan for our sake, in order that we might learn by his example how to resist temptation. Every member of Christ must be tempted, in order that his faith should be proved, which it could not be without temptation, because he is very weak, except in and through Christ, who is his sole strength. He must resist, and through the power of Christ he will surely overcome; be-

cause the Saviour has promised to give the victory to all who love and put their trust in him. Every member of Christ, when she is baptized and signed with the sign of the cross, promises to fight the good fight of faith against all her spiritual enemies; that is, all the enemies of her salvation—the world, the flesh, and the devil. This battle must be fought by her as long as she lives, in order to gain eternal life. The sign of the cross on the brow, which is received by her in baptism, is intended to signify her profession, which is that of a soldier of Christ. She is signed with the sign of the cross, in token that she shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto her life's end.

Ques. How shall the young soldier of Christ best defend herself against all her spiritual enemies?

Ans. See St. Paul's Epistle to the Ephesians, vi. 13, 14, etc.: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Ques. What does "stand" mean?

Ans. It means to withstand, or resist. "Evil" means temptation; "evil day," day of tempta-

tion, trial, or persecution. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." This means the shield of holiness. "And your feet shod with the preparation of the gospel of peace." This means, resting upon Christian practice, firm in the Christian life, peace will be yours. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." This means, having a strong and unshaken faith in the gospel of Christ and its promises, you shall be preserved from all the assaults of your spiritual enemies. "Take the helmet of salvation." This means, to be established in the hope and certain prospect of salvation, through the blood of Christ, which he has promised to his faithful servants who fight under his banner the good fight of faith: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. iii. 21.) "And the sword of the Spirit, which is the word of God." Praying always, and watching therewith.

Ques. What is said of the word of God in reference to a sword?

Ans. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a dis-

corner of the thoughts and intentions of the heart.” (Heb. iv. 12.)

Ques. Can you explain the meaning of this remarkable passage?

Ans. “The word of God” is here understood, by the great English commentator Mant, to mean Jesus Christ the only Son of God, called in St. John’s Gospel, “The Word,” (Greek *Logos*,) infinitely wise, omniscient, or knowing all things; omnipresent, or present everywhere at the same time; omnipotent, or all-powerful; the searcher of hearts, who is both our Saviour and our judge; from whom nothing is hid, but to whom all things are open, even the most secret thoughts and actions of men. “Piercing even to the dividing asunder of soul and spirit,” means, piercing the mind, and the heart, and the soul, separating one from the other in all their bearings upon life and conduct, showing that even our very thoughts, before they arise in our hearts so as to be known to ourselves, and our feelings, are known to Him who created the heart, the mind, the soul, and the body; and that all things relating to each are open and plain to His eye who created them, and known to Him before they are known to ourselves, with all their characteristics and their infirmities.

CHAPTER III.

THE WORLD—ITS POMPS AND VANITIES.

“God and his righteousness, and all these things shall be added unto you.” (Matt. vi. 33.)

Question. You said that your sponsors in baptism did promise and vow, in your name, that you should renounce “the pomps and vanities of this wicked world, and the sinful desires of the flesh,” so that you would neither “follow nor be led by them:” now tell me, what do you mean by renouncing the world and all its pomps and vanities?

Answer. I mean to renounce the love of all those things which worldly people, who live “without God in the world,” most delight in, and love even more than their own souls.

Ques. What are these?

Ans. The love of money; the love of fine clothes, of extravagant and luxurious living; the love of show and grandeur; the inordinate love of amusements, of frivolous company, light and vain people, and frivolous occupations, indolence,

and ease; all that wastes our precious time, which, as well as our souls, belong to God, who will call us to a strict account for the manner in which it is spent. On the proper employment of our time, greatly depends our salvation and everlasting life. Every hour that passes over our heads will carry its own responsibility and account into eternity, either for us or against us.

Ques. Why cannot those who love the world and its pleasures, also love God and live forever with him in a holy, happy world, where the angels live?

Ans. Because, as we are told in God's holy word, they who love the world cannot love God, and cannot please him. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John ii. 15, 16.) The people who live for this world, and not for God, freely give up their hearts to vanity, foolishness, and selfishness, and are still in their sins; and if they do not turn away from these follies and vanities that occupy their time and affections, they will never be prepared for heaven, because they forget God, who gives all things richly to enjoy, with the command, "Touch not, taste not, handle not," the unclean

thing. To the children of God this command is of the most vital importance, because they are on all sides surrounded by objects of attraction and interest, calculated to endanger their future happiness, and without great care and prudence, the purest heart, and the clearest intellect, may be dazzled by their brilliancy, and led away by their sophistry, till the young and unsuspecting become intralled so deeply as to find escape difficult, because their affections become interested.

Ques. Can books have any effect?

Ans. Foolish and unprofitable books certainly can. Books called "light reading," which are fascinating to the young, and agreeable to the imagination, because they give false views of life, weaken and corrupt the mind, and unfit it for serious reading and improving studies.

Ques. Has not the young Christian a right to read other books besides religious ones?

Ans. Certainly. "The service of God is perfect freedom;" and the young Christian is sacredly bound to cultivate the intellect that God has given her, with every talent, and every faculty of the soul, as highly as possible, and then to devote these to the glory of God. The Christian is commanded to live above the world, and not to be of the world—that means worldly-minded.

Ques. What does that mean?

Ans. It means, not to be governed or directed

in their conduct and their opinions by the maxims and precepts that govern worldly people.

Ques. Why?

Ans. Because those opinions, views, and precepts are utterly opposed to the precepts of God's holy word, and to his service. Worldly people live solely for temporal enjoyment, for present gratification, without one thought or care for their future happiness in another world, or for the concerns of the soul. They forget God, and forget that this life is very uncertain, and often very short. Worldly people forget that they are living between two spirit-worlds—one above them, which is the heaven where God sits upon his throne, and looks into their hearts, and sees all their actions and the tenor of their lives, and will judge them accordingly; and the other world, below them, where Satan and all his wicked spirits, called the devil's angels, will dwell through all eternity; and that, if, when they are summoned to the great tribunal of God, they are not prepared to live with him forever in holiness and happiness, they will be cast out into utter darkness, where there is "weeping, and wailing, and gnashing of teeth."

Ques. What is said in the Bible about the people of the world?

Ans. They are spoken of particularly by our Saviour in the parable of the sower who sowed the seed, in these words: "And some fell among

thorns, and the thorns sprung up with it, and choked it."

Ques. What does this mean?

Ans. The seed is the word of God; the field where it was sowed is the world. "And that which fell among thorns, are they, which, when they have heard the word, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection." (Luke viii. 14.) The scattering of the seed is the preaching of the gospel by the disciples, who were sent forth by our blessed Lord, saying, "Go ye into all the world, and preach the gospel to every creature." (Mark xvi. 15.) The scattering of the same seed is the preaching of the gospel by the ministers of the Church, who have the same blessed promise, "Lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 20.) "When any one heareth the word and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart." This is he that received seed by the wayside. These are nominal Christians. The devil catches the word out of their hearts, and there is an end of all their hope of salvation. Those that received the seed into stony places are those whose hearts are hard, selfish, and impenetrable, and those who are thoughtless, careless, trifling, and worldly. Those out of whose hearts the devil catches the seed,

which is the "word of God," are those who have no consideration, no serious thoughts, and no anxiety for their souls' welfare, forgetting all but present enjoyment. The preaching of the gospel makes no impression on them, except for the moment, and they go away and forget God and the future, with its dread responsibilities; while daily association with the vain, or the wicked, blot out forever the remembrance of them.

Ques. What is said besides of worldly people?

Ans. "They who live in pleasure are dead while they live." (1 Tim. v. 6.) Also, "Whosoever is a friend of the world, is the enemy of God." (James iv. 4.) Therefore we are commanded to despise the world, to overcome the world, to put the world beneath our feet. "Whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith." (1 John v. 4.)

Ques. Is there any particular reason given in Scripture why we should despise and renounce the world?

Ans. Certainly.

Ques. What is it?

Ans. Because Satan is in the world. "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me." (John xiv. 30.) Satan is the prince of the world: that is reason enough why we should not feel as

if this world was our home, or perfectly at ease in it, knowing the weakness of our nature, and the numerous temptations Satan puts into the world to entrap the careless, striving continually to subject the foolish, the unwary, and the thoughtless to his own dominion, by a thousand devices which they do not suspect, and chiefly those who forget or neglect to pray. It is only by the power of Christ that we can be preserved from the temptations thrown by Satan into the path even of the best Christians. It is only by faith and prayer that we can be delivered. Therefore we must pray without ceasing and faint not.

Ques. How does our blessed Saviour speak of the world in reference to his disciples?

Ans. He said, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word." "I pray for them; I pray not for the world, but for them. . . . All mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." "I have given them thy word; and the world hath hated them, because they are not of the world. . . . I pray not that thou shouldest take them out of the

world, but that thou shouldest keep them from the evil. They are not of the world, as I am not of the world. Sanctify them through thy truth; thy word is truth." (John xvii. 6, 9, 10, 11, 14-17.) And here we see how the Christian is to be preserved from the world's wicked influences, although she is obliged to live in it as Christ did.

Ques. How?

Ans. By the word of God.

Ques. What do you learn from this precious prayer of our Lord Jesus Christ?

Ans. We learn from this that the children of God and the children of the world are very different people. The people of the world have no promise or hope of salvation, because their course of life is entirely opposed to the will and commandments of God, and God is not in all their thoughts. They live without God in the world.

Ques. Is this the case with all worldly people?

Ans. Some worldly people try to reconcile the service of the world with the service of God; but God will not accept such service. They try to render a worldly life and a religious life consistent with each other; that is, to take as much as possible of the enjoyments and advantages of this world, without losing their hold on the rewards of the next. But God will not accept a divided heart. He will not suffer us to halt between two opinions. We must serve either God or the world,

called *mammon*. Mammon is imperious and crafty, and will have all the heart or none. If we give him one half, he will seize upon the other half. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. vi. 24.)

Ques. What does "mammon" mean?

Ans. Mammon is here personified as a master who rivals God in the hearts of men. Mammon is a Syriac word, generally supposed to signify *riches*; but in the original it comprehends every thing that can be an object of interest, confidence, or delight, to worldly people: wealth, honor, business, pleasures, idle amusements, and all the various pursuits of this world. God demands the *whole heart*; and when he takes possession of it, all worldly affections and desires are extinguished by his blessed Spirit, as fire goes out when the bright sun shines upon it. God calls upon the soul, which belongs to him, truly to practice self-denial and self-examination, and to "keep the heart with diligence, for out of it are the issues of life;" (Prov. iv. 23;) to bear all things, and endure temptation; to fight against all sinful inclinations; to battle with itself, with the world, and with every thought and feeling that is opposed to his word. He has promised us the victory here, and a crown of life hereafter.

Ques. What do "the issues of life" mean?

Ans. That we shall receive happiness or misery, eternal life or eternal death, as a certain and positive result of the manner in which we keep our hearts. The heart is the seat of the affections, passions, and inclinations; and above all, of the thoughts that rush into it from the brain or intellect. A thousand images and thoughts may pass through the mind, which reflect external objects, but it is in the heart where they are retained, or held fast, and acted upon, either for good or for evil; and these thoughts, which are the seed of action, then become feelings, and take possession of the whole being, and the heart becomes pure, or becomes corrupt, according to the character and nature of those thoughts which are retained in the heart. The Christian, therefore, is commanded to "keep his heart with all diligence, for out of the heart are the issues of life"—eternal happiness, or eternal misery. We must remember that the eye of God is ever open, beholding our most secret thoughts; and therefore we are to strive constantly to keep the heart pure and filled with prayer, with high and holy thoughts, and with all the feelings which must characterize an immortal being who is to be the companion of angels, and to be associated with all the bright intelligences that surround the throne of God. Being, through his Divine grace, ele-

vated above this base world, its follies and its vanities, the young Christian's heart ought to resemble a crystal lake, upon which the eye of God, like the sun, shines down with a golden light, banishing every shade, and filling it with lustrous purity. This can be accomplished by God's Holy Spirit alone, in answer to fervent prayer. God has commanded us, to prefer a conscience void of offence toward God and man, to all worldly considerations, and we must have the approval of that conscience in order to be happy. The world whispers to the heart, Better to peril eternal life than to lose riches, pleasures, bodily ease and comfort, and present gratification; persuading it that there is no harm in all these things, nor any possible harm to result from them, because they are so natural, and because man was created to be happy and to enjoy every thing. If we love God fervently we shall despise and hate the base, mean, selfish principles and practices of the world, its noxious and deceitful policy, which hardens and corrupts every heart that once yields to them, and lends itself to their influence, even for a season. It requires the utmost exercise of faith to preserve the Christian's heart from the insidious persuasions of the world, which would take possession at any moment of an unguarded citadel. The only safeguard, then, is prayer; the only protector, God's Holy Spirit

given in answer to prayer. "The wisdom of this world is foolishness with God." (1 Cor. iii. 19.) "His angels he chargeth with folly;" and "putteth no trust in his saints; and the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water!" (Job xv. 15, 16.) The prince of this world is judged. (John xvi. 11.) As Satan is the prince of this world, that is the reason why Christians ought to be careful, and vigilant, and not enter freely into the pleasures of the world, as if they were at home, for then they would belong to the world, and not to Christ, who has freely warned them of its dangers. Satan is constantly, in some guise or other, watching to catch unwary souls, and tempt them from the "narrow way" that leadeth to life, of which we are told in Scripture that "few there be that find it." St. Paul says, "Let him that thinketh he standeth, take heed lest he fall." (1 Cor. x. 12.) "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, [dissipation,] and cares of this life." (Luke xxi. 34.) Here is the rule: "Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." (1 John v. 4.) That is, faith in Christ. From these texts of Holy Scripture, it appears that a strong contention must go on between the world and our faith, be-

tween the world and the Christian's heart. The young Christian is, therefore, to be reminded that the sooner the battle is fought and the victory won, the larger the amount of true happiness that will be hers; and that, however pleasant and attractive the world may appear, it is the enemy's country, and the young Christian must look out for flowery pitfalls and gilded baits. She must keep a vigilant watch over herself as over one who stands on enchanted ground, lest her heart be carried away by the love of its pleasures and pursuits that seem to be so harmless and innocent; and, forgetful of the dangers and slippery paths that surround her on the one hand, and on the other, the glorious prize for which she is "running the race" set before her, she yields herself up to the world's powerful attractions.

Ques. Are Christians expected to give up the world entirely?

Ans. They are simply to renounce the heartless pomps and vanities of the world, so as not to follow nor be led by them, as they do the low, selfish, and debasing principles the world fastens on its votaries. Many young Christians have friends who do not belong to Christ; these friends may try to exert a powerful influence over them to persuade them, if they possess wealth, talent, and beauty, that there is not the slightest harm in these amusements, saying that they are natural to

the young, and offering them the most tempting inducements to launch out into a career of worldly pleasure, folly, and extravagance, which, when once entered upon, is very hard to throw off. The habitual gratification of pride, vanity, and the love of admiration, as well as the love of excitement, after awhile become so necessary to her happiness that every thing else is dull and uninteresting. A young girl just entering upon the world, if she is not a very sincere and devout Christian, and strictly conscientious in the employment of her time, soon becomes so completely absorbed by dress, company, and amusement, that she rarely finds leisure to read the word of God, to pray, or even to think, and consequently loses all inclination to do either. She goes on at first thoughtlessly, then fearlessly, because thousands around her do the same thing, and plunges into every species of gayety and idle pursuit, till at last her whole character is changed. She becomes a real lover of folly, and a child of the world; a vain, selfish creature, without heart or conscience. Her young spirit that once like a clear mirror reflected the eye of God, now clouded by the noxious atmosphere and marred by the profane touch of the world, reflects to the eye of the keen observer care, anxiety, doubt, and disappointment, perhaps envy, jealousy, and other sad and bitter feelings incident to a child of the world. The heart once filled with

purity and peace, that rendered her fit for the companionship of angels, now betrays through the countenance the fearful change that has come over her. She flies from herself, for conscience must either be listened to or stifled, and buries thought in amusement that palls upon her taste, and finds no comfort there.

Ques. What is the surest way for a young Christian to resist the temptations by which she is surrounded, and to keep her heart unspotted from the world?

Ans. To give her whole affections, as early as possible, her talents and her life to the service and glory of God, which is a "reasonable service," and that which alone can afford her real happiness through time and through eternity. This will not deprive her of a single innocent pleasure or gratification, but only of such as are unprofitable or dangerous to her present excellence and future happiness. By living as if she knew her life was to be a short one, and that she was to be called away at any moment to join the high and holy company of white-robed worshipers and bright intelligences that now fill the paradise of God; above all, by accustoming herself to ask the blessing of Almighty God upon every thing she takes delight in, upon every study, every pursuit, and every amusement she engages in, before she enters upon it; for, without the blessing of God,

nothing can be harmless, innocent, or useful, and what is more, nothing will succeed as a Christian should desire it. This is the only simple and safe rule of life and conduct. With God's blessing all will be right, because his protection from evil and danger accompanies that blessing, and joy and peace besides. If she cannot conscientiously pray for the blessing of God upon any of these things, she may be sure they are not right, and she had better let them alone. The blessing of God and his grace, which he has promised to all that ask it, will establish the heart in peace and holiness through time, and prepare it for heaven and eternity. He that "seeketh me early shall find me," saith the Lord. "My son, give me thine heart." "Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Prov. iii. 5, 6.) "Keep thy heart with diligence, for out of it are the issues of life."

Ques. What does this mean?

Ans. It means a regular and habitual examination of our own heart, realizing that the eye of God is ever upon it, observing our most secret thoughts and intentions, and that at the last day we shall be judged by the thoughts, motives, and intentions of the heart, as by our actions, and even more. And God has told us in his word that he will judge the secrets of the heart. He has told us also that

none but the pure in heart shall see God. "If any lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James i. 5.) Let us ask the "wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. The fruit of righteousness is sown in peace of them that make peace." (James iii. 17, 18.) The work of righteousness, peace; and the effect of righteousness, peace and assurance forever. (Isa. xxxii. 17.) Holiness is the prescriptive right, as well as duty, of a young girl; and in striving to be holy, she grows more like the angels every day, and more capable of the elevated and refined enjoyment that belongs to the pure in heart alone, who live in the invisible but sure presence of God, as the angels do in his visible presence, and fly to do his will. St. Peter's advice is peculiarly adapted to the young and beautiful: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. iii. 3, 4.)

Ques. Cannot Christian women dress handsomely?

Ans. We must not suppose that St. Peter forbids women to dress becomingly, and as well as they can afford; but he forbids Christians to set their hearts upon dress and outside show, which is the characteristic of the worldly woman who sacrifices so unscrupulously every other object to it. He forbids pride, vanity, and ostentation, which are so destructive to the modesty, delicacy, dignity, and true elevation of character which ought to distinguish the Christian from the worldly woman who cares nothing for the interests of her soul and little for the improvement of her mind. With the Christian, dress must be a secondary consideration, and she ought to be remarkable for neatness and simplicity, for delicacy as well as modesty, and strive faithfully to arrange her expenditures in such a manner as always to leave something to make the "widow's heart sing for joy," and the orphan's tongue to bless her, making to herself "friends of the mammon of unrighteousness," that when she fails, she may be received into an everlasting habitation; and this habit will shed a brighter and more enduring lustre upon her brow than pearls or diamonds.

Ques. What is the command with a promise given to the young?

Ans. "I will dwell in them, and I will be their God. Wherefore come out from among them, [the world,] and be ye separate, saith the Lord, and

touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 16-18.) "Be ye separate," means, from the world. As He which is holy hath called you, "so be ye holy in all manner of conversation. Be ye holy, for I am holy, saith the Lord." (1 Pet. i. 15, 16.) "Greater is he that is in you, [that is God,] than he that is in the world," viz., the prince of the world. This means that the Spirit of God which is in your heart, and is watching over you, and has the care of your salvation, is more powerful than the wicked one, who is constantly striving to lead you away from God. If you resist him and strive against temptation, he has no power over you. The young Christian has a right to be happier than any one else, because she has the promise of "the life that is, and the life that is to come." "Seek ye first the kingdom of God, and his righteousness; and all these shall be added unto you." "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things." (Matt. vi. 31, 32.)

Ques. Are these texts to be understood literally?

Ans. By no means. It is not meant by these

expressions that we should not think about these things, because that would be impossible. It is only meant that we should not be wholly, or even chiefly, occupied about them, as the children of the world are, who make them the chief consideration and object of life. Christianity forbids no necessary occupation, no reasonable indulgence, no innocent relaxation or amusement, no social enjoyment, provided the companions of that social circle are such as Christians ought to cultivate. It is meant that nothing should interfere with our religious duties, and our highest object in life—not even necessary occupations, conveniences, and comforts. The service of God is perfect freedom, and he giveth us all things freely to enjoy, and loves his children to enjoy them innocently; that is, not to forget the bountiful giver. We must only remember that in him we live, move, and have our being; and remember this precept, “Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.” The young Christian who faithfully obeys God’s holy word will be preparing every day of her life more perfectly for the companionship of angels, and to join the glorified spirits of the redeemed, in a world of beauty, joy, and peace, where she shall shine as a star in the kingdom of her Father. Let her strive to “adorn the doctrine of God her Saviour,” and earnestly seek his favor, which is “better than life;” and

living more for heaven than earth, every hour will prepare her for that glorious inheritance in the kingdom of the Lamb; and God will make his face to shine upon her all through her pilgrimage here below, and make her meet for the “saints in light.” He will give her all things necessary to her happiness on earth, with every comfort and blessing that is consistent with her everlasting salvation. If he sends trials and sorrows, they will only be such as are necessary to her future happiness, for not one pang is ever sent in vain by our merciful Father. He will give his angels charge over her to keep her in all her ways, and to conduct her in safety to his glorious Presence on high. Let every young Christian, then, cultivate habitual holiness of thought and feeling, of life and actions, and in all her ways acknowledge Him who is about her path, and spieth out all her ways, and who will order her steps aright, and keep the door of her lips. Let her remember that a “cloud of witnesses” at all times surround her, and that the eye of God pierceth the secret thoughts of her heart, as well as the darkest shades of night, and to him there is no darkness nor shadow of darkness; and that she will be called upon after death to give an account of her life and actions, and of the manner in which she has spent her time. God has promised to make his face shine upon all his children, to strengthen

them, cheer them, and sustain them in all their holy intentions; to give them the victory over all evil; and if they give him their whole hearts, to prepare them for the bright companionship of white-robed saints, and the spirits of the "just made perfect." If she is only faithful to her own soul, and to God, she will grow brighter, holier, and happier every day. Her whole nature shall be purified and elevated by the power of Christ, and her soul filled with every high and holy affection, and her intellectual being will expand in proportion. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things," (Phil. iv. 8,) and cultivate them, and she shall receive abundantly. Let her fervently pray for the help of God's Holy Spirit to understand his holy word before she opens her Bible to read it, for that is the only way to read it to her own salvation: to read it without prayer is presumptuous, and would be accompanied by no blessing. Let her pray for grace to obey its precepts, and strive to be faithful to them, and then the word of God will be a lamp to her feet, and a light to conduct her safe to his kingdom. She will be established in wisdom, and sealed unto eternal life, and possess a sure title to a mansion in heaven, among the re-

deemed. "The fruits of the Spirit are love, joy, peace, long-suffering, [or patience,] gentleness, goodness, faith, meekness, temperance, [which here means moderation in all things;] against such there is no law." (Gal. v. 22, 23.) "As it is written, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. ii. 9.)

The Church is like a fair garden, where lovely flowers of life and beauty are being trained by the teaching of God's ministers, to adorn the temple of God on high. The young Christian ought to resemble a snow-white lily in this fair garden of the Lord's house. In character, mind, and affections, in manners and in conversation, she ought to be distinguished for purity, delicacy, and truth, gentleness and modesty; like the lily, diffusing a soft and holy light on all around her, adorning the doctrine of God her Saviour; and with the odor of sanctity shedding a fragrance on every thing she engages in, so that those who see her, know that she has been with Christ, and in him lives, and moves, and has her being.

One of the most important rules of Christian life is, never to be absent from the house of God, under any circumstances whatever, of joy or sorrow, except in cases of illness. Even in the bitterest affliction, go to your Father's house, and,

bowing low before his altar, adore and bless him, and say in your heart, "Thy will, O God, be done!" and fervently pray for grace and strength to bear and suffer what he thinks proper to send as a trial of your faith, who laid down his own life for you, and who has promised that they who "suffer with him, shall reign with him;" that is, suffer with his patience and perfect resignation. He chasteneth those whom he loves best, knowing that their light affliction will work for them an eternal weight of glory. Cast your burden at the foot of his cross, and fly to him for refuge from the storm, and he will shelter you under his glorious wing; and you will find in him through prayer and faith the only true consolation that a wounded spirit and a bleeding heart can possibly receive. Such holy balm and perfect peace will be shed abroad in your soul, by the power of Christ, that you will be enabled to say in your heart, "Though he slay me, yet will I trust in him." Sorrows and trials will come to the best of Christians, but if you are truly resigned, he will give you in his own good time "the oil of joy for mourning, and the garment of praise for the spirit of heaviness." In all trouble and sorrow, like the wounded dove with the arrow beneath her wing, fly to the sanctuary, for there is peace, and every healing power, sent down from his throne to cure the broken heart. In all our affliction, he is af-

flicted. In this world of shadows, the heaviest clouds must rest for a season upon the purest and brightest of earth. Whenever trouble overtakes you, *there* is the sweet haven of rest. When the stormy billows sweep over your fainting spirit, *there* is the Rock on which you may stand firm and unshaken as a mountain. When the most terrible darkness surrounds you, a light so soft and bright will fall upon your heart from his throne, through the power of Christ your Redeemer, that his image will be reflected upon its secret depths, and his tenderest smile beam out upon you, filling your stricken heart with the peace that passeth all understanding, "which the world can neither give nor take away." Therefore, in joy, but especially in sorrow, love and seek the sanctuary, and, like the sparrow that built her nest in the eaves of God's house, find your happiest and sweetest hours there; and rich will be your reward.

Seek and find, to your ineffable joy and comfort, a home for your tenderest and holiest affections in his sanctuary, and at his altar; and, having done this, your spirit will rise above all external influences, like the wings of a "dove covered with silver, and her feathers with pure gold." The young Christian's heaven begins on earth; and she has the "promise of the life that is, and of the life that is to come." She is there-

fore called upon by every high and holy aspiration, to use every exertion, and to employ every talent and power of persuasion to bring her young companions, and all she loves, into the same happy place she fills in the garden of the Lord's house, where she sits beneath the shadow of his glorious wing. Let her make every loving effort to persuade them to come to Christ and share her high and holy joys, her precious privileges; teaching them to soar above this poor world, which is not worthy of their affections, and showing them the path of the just to be a "shining light, that shineth more and more unto the perfect day." Let her never forget that "they that turn many to righteousness shall shine as the stars forever and ever." This is what every young Christian ought to strive to become, even as a pure, bright star in the Redeemer's kingdom and crown of glory, which she certainly will be, if she is only faithful to her own soul, and to her baptismal responsibilities.

It is generally thought that a mother's love is the deepest and strongest that can fill the heart, and many a poor orphan girl doubtless yearns for that love. The Christian mother's love is stronger than death, and never dies; but even the tenderest Christian mother's love is nothing in comparison with the tender love of Christ our Redeemer for his children by baptism. Neither life nor

death can destroy it. St. Paul tells us, (Rom. viii. 38, 39,) that “neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

My young friends, let me give you a piece of advice, which you will never regret receiving and following: not only pray at all times, in joy and in sorrow, but love to pray; because prayer is the golden key to open the way to God’s throne of grace and mercy; prayer is your highest privilege; prayer will be your sure shield to preserve you from every danger of soul or body. God is the inspirer and hearer of prayer, and has said, Pray without ceasing, and faint not, and I will give unto thee a crown of life. Whenever prayer is in the heart, sin flies away, because God is there. Your Saviour is especially with you when you pray, and sin can have no power over you, and you will be safe under his wing from all manner of danger. This is your chief safety; and the sooner you open your young hearts to its dewy influence the more you will love to pray, which is communing with your best, and tenderest, and most loving Friend, who has promised never to forsake you, and to hear your fervent petitions. You will find delight, and comfort, and strength,

in prayer. Prayer is the life of the soul in Christ. The longest life is short in comparison with eternity, to which there is no end. When we are born into this world, we bring with us the seeds of death. The moment when the work of death shall be accomplished is uncertain, but we know one thing, that if we are prepared by a holy and beautiful life on earth to become an inhabitant of heaven, we shall be above the angels, because we shall be one with Christ our Redeemer, and be made like him, and share the glories and joys of his kingdom there. Ought we not, therefore, to pray? Our blessed Saviour prayed constantly; and, when he was surrounded by multitudes for whose comfort and relief he performed innumerable miracles, he used to retire to a mountain to pray all alone. He often passed the whole night in prayer to God. Ought we, then, not to pray, when the Son of God, whose nature was Divine as well as human, set us that beautiful example, giving God his Father the praise and glory of all his wonderful works for the salvation of men?

My young friends, believe me, that without prayer no one can be either holy, or wise, or happy. Prayer is the only means of communication that we can have with Christ our merciful and loving Saviour, and through him with God his Father; and as long as we are faithful in this duty we shall be safe; and the oftener we pray,

the happier and holier we shall become. This is our greatest privilege; and those who have suffered most, learn to appreciate it most highly. The spirit of prayer is heaven transplanted into the human heart. It purifies, refines, and elevates every thought and feeling, and gives zest to every innocent enjoyment. The more we pray at all times, the sweeter it is to pray, and the better are we prepared for heaven.

“Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

“Prayer is the Christian’s vital breath,
The Christian’s native air;
His watch-word at the gates of death;
He enters heaven with prayer.

“O Thou, by whom we come to God,
The Life, the Truth, the Way!
The path of prayer thyself hast trod:
Lord, teach us how to pray.”

“Jesus called a little child, and set him in the midst of them, saying, Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven.” (Matt. xviii. 2, 3.) We must all come to Christ, then, as little children, to learn his will, in sincerity and simplicity, without guile, knowing nothing, and believing all that he commands, humbly asking him, by whose in-

tercession and merits alone we can be saved, to show us the way that leads to eternal life. For "strait is the gate, [he tells us,] and narrow is the way, which leadeth unto life, and few there be that find it." To those who earnestly ask in faith, believing they shall receive, he giveth grace, and wisdom, and power to know and to do all that is necessary to our salvation, his holy will, and his favor, which is "better than life." "I can do all things through Christ which strengtheneth me." (Phil. iv. 13.) This is the promise given to all faithful Christians, and, having this promise which can never fail, we can "go on our way rejoicing." "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." (Luke xii. 32.)

The Bible is not merely a system of ethics, and must not be read as we would read any other book of ethics, because the very points which are so strongly opposed to the pride of the human heart, so falsely called the "dignity of human nature," are the very points upon which our salvation chiefly depends. We must, therefore, positively and nobly resolve to throw aside all worldly wisdom, and come to that book and its Divine author with the utmost humility of heart, and pray to him to give us the light of his Holy Spirit to read it to our soul's salvation, to understand it, to love it, and to grow wiser and holier every

time we read it. If we pretend to study the revelation of God as we would read any other book, we shall be perplexed by a great many texts which have puzzled the most learned men, and even casuists themselves, who well understand the art of reasoning. Therefore, reason cannot help us here. "He taketh the wise in their own craftiness." "The wisdom of this world is foolishness with God." And so he has made his wisdom so strong that the learned cannot break through or take possession of it, while they trust in their own understanding to teach them that which is only given to fervent, humble prayer, to steadfast faith in Christ our Redeemer, who has given his holy word, and in that word eternal life. Therefore, as our salvation depends upon understanding and obeying the word of God, and we cannot understand it without the grace of his Holy Spirit, we are commanded to pray for that Spirit. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Luke xi. 9, 10.) If you persevere in praying, he will give you power to know and to do all that is necessary for your salvation, and power to be transformed into the image of God by righteousness and true holiness; for, without holiness, no man can see the

Lord. (Heb. xii. 14.) Should danger or temptation threaten you, my dear young friends, fly to your Bible with uplifted heart of prayer. There you will find safety, and there both counsel and strength, as well as protection. For He that created and redeemed you, has said He will be a sure refuge, a strong rock, and a castle of defence to all them that trust in Him; also, Commit thy way unto the Lord, and he will order thy steps aright. Should sickness or sorrow assail you, you will find in these inspired pages true health of spirit, consolation, and a new star of peace shining into your soul, to bless and cheer, to guide and sustain you in the path of duty and of eternal life. The promises of God are not to the world, but to his children whom he hath called to separate themselves from the world, and all its precepts, that he may be a Father unto them. In the last solemn and beautiful prayer of our Redeemer, before his crucifixion, we read as follows: "I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. . . . Holy Father, keep through thine own name those whom thou hast given me. . . . They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. . . . Neither pray I for these alone, but for them also which shall

believe on me through their word; that they all may be one; [one body of believers, which is the Church of Christ;] as thou, Father, art in me, and I in thee, that they also may be one in us. . . . Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." (John xvii. 9-24.) "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. ii. 9.)

CHAPTER IV.

THE SINFUL DESIRES OF THE FLESH.

Question. Can you explain the word *flesh* in reference to baptismal responsibilities?

Answer. It means the old Adam, our corrupt nature.

Ques. You promised at the baptismal font, when you became a “member of Christ, a child of God, and an inheritor of the kingdom of heaven,” by baptism, that you would “renounce the devil and all his works, the vain pomps and vanities of the world, and all the sinful desires of the flesh.”

Ans. By the word *flesh*, is meant the animal part of our being, the “outward man,” even as the soul is called the “inward man.” The flesh is the mortal part, which is born with the soul—the living body in which the soul dwells while it is on the earth, but from which it is separated by death until the judgment-day, when the soul and body will once more be united, in order to stand before the bar of God, and the soul be judged according to the deeds done in the body while on earth. The soul, or immortal part of our being, was cre-

ated to live forever; and so was the body, when it sprung fresh and perfect in beauty and strength from the hand of God. It would never have seen death, but for the fall of Adam, and the entrance of sin into this beautiful world, after which, as a punishment of Adam's disobedience, the body became subject to corruption and death. The body, or flesh, was made the instrument of destruction to the soul, through the malice and power of the devil, who tempted our first parents to eat of the forbidden fruit that grew on the tree of the knowledge of good and evil, in the midst of the garden of Paradise, of which God said to Adam, "In the day that thou eatest thereof thou shalt surely die." And the punishment of this disobedience was the fiat, "Dust thou art, and unto dust shalt thou return." All the loveliest and noblest of earth are involved in this mournful but just decree; and the soul cannot enter upon its glorious and eternal inheritance except through the grave and gate of death. The joys of paradise must be entered upon by the disembodied soul, because God has said that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. xv. 50.) When sin entered the world, and the nature of the body became corrupt, and subject to sin, this nature became so dangerous to the happiness of the immortal soul while on earth, so utterly incapable of congeniality

with the nature of the soul, so inimical to all that is elevated, lofty, and pure, and from weakness so liable to sin, that it is only by throwing it off, casting it away, like an old garment, and separating from it, that the immortal soul, which was created to live in holiness, peace, and happiness through eternity, can soar up to God, and enter upon the joys of paradise, where it will remain until the day of judgment; and after the judgment to enter heaven, there to dwell with Christ its Redeemer forever.

Ques. You have spoken of the flesh as a *natural* body; now tell me how it is considered *spiritually*: what does the word *flesh* mean in a *spiritual* sense?

Ans. Our corrupt nature, our animal nature, our corrupt affections.

Ques. What texts of Scripture can you advance to explain this?

Ans. St. Paul's Epistle to the Romans, vii. 18-25: "I know that in my flesh dwelleth no good thing. For the good that I would do, I do not; but the evil which I would not, that I do. . . . I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. . . . So then with the mind I serve the law of God;

but with the flesh the law of sin." In the next chapter St. Paul goes on to say: "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Verse 6: "To be carnally minded is death; but to be spiritually minded is life and peace." Verse 9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

Ques. How can you explain the words, "When I would do good, evil is present with me"?

Ans. St. Paul calls sinful inclinations, or desires, a law of action as steady and constant in impelling or driving us to sin, as the law of God is constantly impelling us to what is good. The law of God, in this sense, means *conscience*, or the natural law written in every man's heart, by the hand of God, from the moment of his birth. It is the law of God which forbids us to commit sin, and which, when we disobey, we are at once aware of by its reproaches; and this law the wicked constantly disobey, in spite of its reproaches. "So with the mind I serve the law of God, but with the flesh the law of sin." "Now it is no more I that do it, but sin that dwelleth in me;" that is, in the flesh. Not the immortal or spiritual part, my real self,

but the other self, the body, the inferior or baser self, it is that commits sin; the body, or flesh, which is corrupt and perishable by death, which is the punishment of sin. When St. Paul says, "I see a law warring in my members"—that is, the flesh or members of the body—he speaks of the whole race of man, using the letter *I* as a noun of multitude. The warfare or conflict spoken of between the soul and the body, or between the mortal and the immortal man, is the contest between virtue and vice, between good and evil, between holiness and impurity, that is always going on. The Christian has this promise: "Sin shall not have dominion over you; for ye are not under the law, but under grace." "Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Being then made free from sin, ye became the servants of righteousness." "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." The members of Christ have the promise that they shall be delivered from the power of sin and of the devil, who sowed the seeds of sin in human nature and in the world. The blood of Christ cleanseth from all sin. The grace of God, given in baptism to his children, is sufficient in power and strength to enable them to resist and overcome sin and all its temptations, through

faith in Jesus Christ their Redeemer. It is, therefore, their part and duty as true soldiers of Christ to fight their own hearts, their own natural and sinful inclinations, and every thought and feeling that is opposed to the will of God and holiness.

Ques. What does St. Paul say farther?

Ans. Romans viii. 2: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"—the death of the soul. The "natural man"—that is, the unbaptized, unregenerated person—is not free from the law of sin and death, and therefore Christ died that these might be made free, if they come to him by repentance. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. xii. 1.) See what St. John says, in his First Epistle, iii. 6, 7: "Whosoever *abideth* in him [in Christ] *sinneth not*; whosoever sinneth hath not seen him, neither knoweth him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." This means that we become like Christ through his Spirit given unto us.

Ques. How shall the young Christian acceptably perform the promise made to renounce the sinful desires of the flesh, in which are included luxu-

rious living and the tendencies of a corrupt and sinful nature?

Ans. By steadfastly obeying the influences of God's Holy Spirit shed abroad in her heart; by keeping a strict watch over every thought and feeling, and keeping her heart pure and her mind closely engaged, as well as her time, in every high and noble pursuit and study; to live in prayer, which is "the Christian's vital breath, the Christian's native air;" by remembering at all times that she will have to give a strict account to God of every secret thought she entertains, as well as words and actions, and that her most secret thoughts are known to the angels who are anxiously watching over her salvation.

Ques. What is the constant battle with our corrupt and sinful affections called?

Ans. The "Christian warfare," which is just as necessary, and demands as much vigilance, as that which she has to fight against the world and the devil. This constant struggle to overcome evil, and to be pure as the angels of God, makes the Christian life a battle and a cross; but on the other hand she has every promise of strength and victory, through Christ her Redeemer, who suffered so bitterly for her sake, and had not where to lay his sacred head; while a crown of life and glory is waiting for her, which his precious death and agony purchased for her;

and can she ever do half enough to show her gratitude, love, and obedience to this blessed Redeemer? It is written, "Be ye holy, for I am holy." One great evil to be overcome is indolence and the love of ease; another, epicurism, or the love of luxurious food in eating and drinking—self-indulgence instead of active duty, and self-idolatry, which places the body in the position of a thing to be worshiped for its beauty and elegance, forgetting that one day's sickness can destroy that beauty which is as perishable as the flowers. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; [that is, with the precious blood of Christ;] therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 19, 20.) "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. iii. 16, 17.)

Ques. What does "fruit unto holiness" mean?

Ans. The Saviour said to his disciples, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be

done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John xv. 5-8.) This means, fruit of good works to the glory of God our Saviour, and the salvation of souls, for which every Christian is bound to work faithfully; and the result shall be great peace and sanctification, and the gifts of his Spirit. Great peace have they that love thy law. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." (Isa. xxxii. 17.)

Ques. What are the fruits of the Spirit?

Ans. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. v. 22.) "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. vi. 8.) This means that all those who live for this world only, for their own present joy, for amusement and selfish gratification, eating and drinking, reveling and making merry, without any thought of the future, shall have a short life here, a miserable one when they can no longer enjoy themselves, and a wretched eternity at last.

Ques. What are the works of the flesh?

Ans. "Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, adultery,

uncleanness, lasciviousness." They which do such things shall not inherit the kingdom of God. All young Christians ought daily to keep in mind the following precepts: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice unto God, which is your reasonable service. And be ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. xii. 1, 2.) "Knowing that your old man [that is, your corrupt and evil nature in which you were born, called the old Adam] is crucified with Christ, that the body of sin might be destroyed, that henceforth ye should not serve sin." (Rom. vi. 6.)

Ques. What does the power of sin in our bodies mean?

Ans. It means the power of the devil, from which all who have been baptized into Christ have been delivered through the regenerating power of Christ our Redeemer, through his Holy Spirit given in that precious sacrament of baptism, with a new heart and a new nature, to the faithful members of his body the Church, who, by the receiving of that holy ordinance, become children of God and inheritors of the kingdom of heaven. Having then "put on Christ," and being adopted into his family, we are no longer subject to the

power of Satan, unless we voluntarily yield to his temptations, and thus renounce our baptismal vows. The young Christian, therefore, must remember that she is at all times surrounded by a great "cloud of witnesses" observing all her actions, of white-robed, pure, and happy spirits, and angelic beings, who never sinned, and who are sent by the Saviour to minister to the "heirs of salvation." These surround her path, day and night, and watch over her sleeping and her waking hours, and have charge over her soul to protect her from all evil and danger, and to keep her in all her ways. Every young Christian is under the shadow of God's glorious wing. "Ye are buried with Christ in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. ii. 12.) For as many of you as have been baptized into Christ, have put on Christ, "and have been taught by him, as the truth is in Jesus; that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. iv. 21-24.) "Man" here means nature. "And God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more, being justified

by his blood, we shall be saved from wrath through him." (Rom. v. 8-10.)

We have said that our animal nature, which is so apt to predominate over the spiritual nature in all those who belong to the world and not to Christ, the Christian renounces at the baptismal font when she promises to seek for immortality. One great temptation to the young and beautiful is to make an idol of their persons, by anxiously providing for the comfort and adornment of the body, and its indulgence in luxury, ease, and indolence. A young girl who is beautiful will sometimes spend hours before her mirror in adorning and admiring her own charms, as if her whole life depended upon her appearance. This is making an idol of herself, by giving her chief attention to the animal or outward being, to the sacrifice of higher duties, by selfish vanity and folly, inconsistent with true piety.

The idolatry, of which we have just spoken, is founded upon pride, vanity, selfishness, and weakness of intellect, as well as want of thought. It is the sin of the eye—therefore, of the flesh. It is both worldly and sensuous. It is natural, of course, and on that account so dangerous, as we are to strive against all natural propensities and bring them into subjection to religion and our higher life. The young idolater of her own person is much to be pitied, because she has built

her house upon the sand, and it is sure to be carried away by the first heavy gale of sickness or sorrow; and then where will she be who has placed her whole happiness upon so perishable a possession? A few hours may destroy the beauty of the most brilliant eye or faultless complexion, never to be restored. An accident may do it; a fever may do it; time certainly will, sooner or later. Like the very mirror, before which she bends so admiringly and almost adoringly, a sudden blow might utterly destroy, or a fall hopelessly impair it. However charming to behold, beauty is like a delicate flower; it is like the cloud of morning, and, like the early dew, it passes quickly away. Nature has a thousand forms of beauty and grace, in endless variety, which may well be compared with human attractions. Was there ever a more beautiful or melting eye than that of the gazelle? or more perfect grace of form and movement than that of the antelope? Beauty, like all other advantages, is the gift of God, created for his glory, and subject to his will. Therefore it must not be made an idol of, lest it take wing and fly away, for the good of the soul, of which it is only the shell, or mantle, and through which alone it can become immortal. If, in addition to a brilliant eye, a velvet cheek, and an ivory skin, the soul shines through it all, as the sun through a silvery cloud, lighting them up

with its own radiance, that is loveliness that can never fade, but will grow brighter and more perfect every day, till it is expanded into the beauty of angels.

God made man perfect, and woman too, in his own *image*; but sin has sadly impaired that image, which nothing but sin can efface or destroy. The image which God created was not the outer man, or mortal part of our being, but the inner man, the soul, or spiritual, intellectual, and moral man or woman. When I see a beautiful young girl, who seems to be made in the likeness of an angel, bowing down her heart and soul before the image in the mirror, with all the devotion that is due to a higher Power, I pity her, that she makes so sad a mistake, and tremble for her, lest she should, in the possession of so dangerous a gift, lose every hold upon the unseen reality which alone can secure her happiness through time and through eternity.

Let me hope that my young friends, for whom this book was written, will escape, through faith and prayer, so great a snare and subtle a mischief; for which I offer them the following lines, extracted from the Prayer-book :

“Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty:
Hold me with thy powerful hand.

“Open now the crystal fountains
Whence the living waters flow;
Let the fiery, cloudy pillar,
Lead me all my journey through.

“Feed me with the heavenly manna,
In this barren wilderness;
Be my sword, and shield, and banner;
Be the Lord my righteousness.”

“Heavenly manna” means Christ, who called himself the bread of God, and the bread from heaven.

The most beautiful creation of God, in the form of humanity, is but a shining garment enrobing the immortal soul, which will soon take its upward flight, leaving that robe of beauty to molder into dust till the resurrection morn, when the “dead in Christ shall rise first.” This hallowed dust that slept so peacefully in Jesus, watched over by angels, shall quickly be clothed with immortality, and “spring up its birthright of glory to take.”

“See truth, love, and mercy in triumph descending,
And nature all glowing in Eden’s first bloom;
On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb.”

—*Beattie’s Hermit.*

We shall conclude this chapter by a few texts from Revelation, setting forth the promises of Christ our Redeemer to the members of his Church: “Be thou faithful unto death, and I will

give thee a crown of life." (Rev. ii. 10.) "Him that overcometh will I make a pillar in the temple of my God; . . . and I will write on him my new name." (Rev. iii. 12.) "Overcometh" means overcometh the devil, the world, and the flesh. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. ii. 7.) "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (Rev. iii. 5.) *The Lamb's book of life*, in which, if the name of a man, or a woman, or a girl, is not found, there is no hope of salvation. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father in his throne." (Rev. iii. 21.)

CHAPTER V.

THE ARTICLES OF THE CHRISTIAN FAITH CONTAINED
IN THE APOSTLES' CREED—INTRODUCTORY.

Question. You promised, in baptism, to believe all the articles of the Christian faith contained in the Apostles' Creed: what is the Apostles' Creed?

Answer. The Creed of the Church, upon which the hope of our salvation is founded.

Ques. What is that Creed?

Ans. Faith in the Holy Trinity, in whose name we are baptized. See Gospel of St. Matthew, xxviii. 16, 18, 19, 20: "Then the eleven disciples [apostles] went away into Galilee, into a mountain where Jesus had appointed them. . . . And Jesus came, and spake unto them, saying, All power is given me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded; and lo, I am with you alway, even unto the end of the world." "Observe" means to obey.

Ques. Why is this Creed called the Apostles' Creed?

Ans. Because the doctrines contained in it were first taught by Jesus Christ our blessed Saviour, during his whole ministry, and, after his death, at his command preached by the apostles to all the world. These doctrines were written in the word of God, by inspiration of the Holy Ghost, for our salvation.

Ques. How did the Apostles' Creed come down to us through a lapse of so many hundred years from the time when it was first preached to the Churches?

Ans. Through the bishops, priests, and deacons of the Church, who were ordained by the apostles with laying on of hands, and prayer, and dedication to God, the apostles themselves having received their own episcopal authority from Christ our Redeemer, and through apostolic succession of bishops, priests, and deacons, in regular order, through many centuries, from one generation to another, all of whom have preached the same doctrine delivered to the apostles, having the promise of our blessed Lord, "Lo, I am with you always, to the end of the world." This promise is to all faithful ministers of the word in the Church.

1. Our Lord Jesus Christ instituted the *Christian ministry* by giving authority to the eleven apostles whom he had chosen to be with him throughout

the whole of his ministry on earth, to preach the gospel of salvation to every creature, baptizing them in his name; and to do all things needful to the establishment of his Church, promising to be with them “always, to the end of the world.”

2. The extent of this commission and promise implies that the ministry should continue to the end of time, and consist of those who should receive a *share* of the authority originally given to the apostles, and transmitted by laying on of hands in regular order and succession. 3. The ministry, as instituted by the apostles, in direct accordance with the will of our Lord, and under the direction of his Holy Spirit given to the apostles to teach them what they should do, consists of *three orders*, viz., bishop, presbyter—called priest—and deacon, to each of which belong special duties. 4. To bishops belong, as the highest order in the Church, the right to ordain other ministers of the Church. When divine rights of bishops and apostolic succession are spoken of as fundamental principles of the Church, it means an institution appointed and established by those who received from Christ our Lord the authority and the power to establish and to govern the Church. These were the apostles who, after the death of Christ, appointed a regular order of ministry, ordained by laying on of hands and prayer, in succession, from one generation to

another, and called apostolic succession, because delegated to them by the apostles. The Church that was thus established has come down to us with the articles of faith, called the "Apostles' Creed," from the time of the apostles to the present day, through the ministry of the Church, who have preached the faith and doctrine delivered to the apostles by Christ himself.

Ques. What were the apostolic Churches, so called because the apostles preached in them the gospel of salvation?

Ans. Jerusalem, Corinth, Ephesus, and Antioch, the capital of the Greek kings of Syria, and afterward the residence of the Roman governors of the province that bore the same name. This metropolis was situated at the junction of two mountain chains—Taurus and Lebanon. At Antioch the first Gentile Church was founded, (Acts xi. 20, 21,) and here the disciples or followers of Christ were first called Christians. At Antioch St. Paul performed his first ministerial work; and from hence he departed on his first missionary journey, and, returning, he made two more. Antioch continued long afterward to be the centre of Christian progress, and is closely connected with many eminent Christian fathers.

Ques. Where was Corinth?

Ans. In Greece. It was the metropolis of the Roman province of Achaia; and Gallio, the brother

of Seneca, the philosopher, was proconsul at Corinth when St. Paul resided there, in the reign of Claudius, the Roman emperor; and St. Paul lived there for eighteen months. Corinth was celebrated for its grandeur, wealth, and enterprise, as well as for its wickedness. It was at Corinth that St. Paul wrote his Epistle to the Romans, while collecting money for the poor Christians in Jerusalem. The Roman province, of which Achaia was a part, included the whole of Peloponnesus, the greatest part of Greece proper, and the Greek Islands. This province, with Macedonia, comprehended the whole of Greece. Corinth having been destroyed, had been rebuilt by Julius Cæsar when St. Paul resided there. The Greek Islands included in the province of Achaia were situated in the Archipelago. The Epistle to the Thessalonians was written here.

Ques. Where was Ephesus when St. Paul preached there?

Ans. Ephesus was the capital and illustrious city of the District of Ionia, nearly opposite the Island of Samos, and situated about the centre of the western coast of the peninsula called Asia Minor. The *Asia* spoken of in the New Testament was simply the Roman province which comprehended the western part of Asia Minor. Ephesus was famous for the worship and great temple of Diana, and for the great prevalence of

magical arts, at the time when St. Paul preached there, spoken of in the Gospel of St. Luke. St. Paul's miracles performed there were antagonistic to these superstitions; and, under the influence of St. Paul's preaching, the magical books were publicly burnt. The first preaching of the gospel at Ephesus was immediately after the great Pentecost. St. Paul passed more than two years at Ephesus, where Aquila and Priscilla became converts. During his visit here, St. Paul wrote his First Epistle to the Corinthians. The Christianizing of the whole Ægean coast was during St. Paul's ministry at Ephesus two years. The Epistle to the Ephesians was written several years after from Rome. The Church at Ephesus was thoroughly organized under its presbyters. Rome was also the scene of St. Paul's Christian ministry and apostolic labors. Pompey, the great Roman general, marched an army into Judea and took Jerusalem. From that time forth, the Jews were subjected to the dominion of the Roman Empire. Hyrcanus was high-priest and nominal king. Herod the Great was made king of Judea through Marc Antony's influence, and confirmed in his office by Cæsar Augustus, Emperor of the Romans; but the unfortunate Jews were still held tributary to Rome all this time, and their kings were only Roman *procurators*, who were subject to Cæsar. Julius Cæsar is said to have exacted

one-fourth of all their agricultural products, which they paid in addition to the *tithe* they paid to their high-priest and to King Hyrcanus; so they were very much oppressed indeed. Roman soldiers were quartered at Jerusalem in Herod's time to support his authority. Tribute being paid to Rome, an oath of allegiance to the Emperor as well as to Herod, was taken by the people. Six years after the birth of Christ, Judea became an appendage of the province of Syria, and was governed by a Roman procurator, who resided at Cesarea, in Asia Minor, near the Mediterranean Sea. Cesarea was a magnificent city, famous for its fine harbor; and conspicuous from the sea was a temple dedicated to Cæsar and to Rome, containing colossal statues of Cæsar and of Rome. Cesarea was the official residence of the Herodian kings, of Felix, and Festus, and other procurators of Judea. Galilee, and other districts, were, in the time of our Saviour, governed by the sons of Herod. This was the political condition of the Jews at the birth of Christ. Forty-seven years before the birth of Christ, Herod was appointed procurator of Judea by Julius Cæsar, and his son procurator of Galilee and of Cœle Syria; and when Antony came to Syria, he appointed Herod and his brother tetrarchs of Judea. *This* Herod was the same one who commanded the massacre of the Innocents at Bethlehem. Herod Antipas, the son

of Herod the Great, was the one who ordered John the Baptist to be beheaded. The New Testament frequently speaks of the Roman dominion. Thus we hear of Cyrenius, governor of Syria, (Luke ii. ;) of Pontius Pilate, Felix, and Festus, governors and procurators of Judea; and of tetrarchs Herod, Philip, and Lysanias, (Luke iii. ;) of King Agrippa, (Acts xxv. ;) of the taxing of the whole Roman world, (Luke ii.) Thus we read of Cæsar Augustus in Matt. xxii. 17, 18: The Herodians, trying to entangle Jesus, said, "Master, is it lawful to give tribute unto Cæsar or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?" Verse 21: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Julius Cæsar was the first to assume the title of imperatôr, or emperor, as a permanent title, which before that only belonged to the commander-general of the military forces of the Empire, and thus the supreme authority over the army and the people. In the New Testament the Emperor was designated by the family name of *Cæsar*, which is the generic term, or *Augustus*; so that Cæsar and Augustus both signify Emperor, in whom is vested despotic and supreme power. At Rome, where St. Paul preached and labored so faithfully, he sealed his faith with his blood, being put to death by the

cruel monster Nero, Emperor of the Romans, who said he wished all the Romans had one neck which he could sever at one blow. Rome was the only apostolic Church in the western world, and that is the reason why *their* bishop was called *Apostolic* Bishop; their Diocese, Apostolic See; their faith, Apostolic Faith; and their creed, Apostolic Creed, from the Apostles St. Paul and St. Peter, who *first* preached the gospel there.

Ques. What does "See" mean?

Ans. "See," or "Apostolic See," means a certain extent of country over which the Bishop of the Church exercises his rule and authority; it is the same as *Diocese*. The word *see* is derived from the Greek and Latin words signifying *seat*, (Latin, *sedes*.) The Church, in every part of the world, received this faith and its doctrines from the first apostles, who were with our Lord during his ministry, and from the disciples whom they ordained to preach the gospel. The Church has been preserved through Divine power from that time until the present, by means of what is called apostolic succession of bishops, presbyters—called priests—and deacons, from one age to another, in regular order, ordained by laying on of hands to preach the gospel of Christ, who promised to be with his ministers always to the end of the world.

Ques. What is the Creed called?

Ans. The Rule of Faith. The Nicene Creed is

the same as the Apostles' Creed, only the articles of faith are more explicit than in the Apostles' Creed, and was adopted in the year 300 after Christ, by the Council of Nice, to contravene the belief of the Arians.

Ques. What does the word *credo* mean?

Ans. *Credo* is the Latin for *I believe*.

Ques. You say that you promised, by your sponsors in baptism, to believe all the articles of the Christian faith: what are these articles?

Ans. Those which are contained in the Apostles' Creed.

Ques. What are they?

Ans. To believe in God the Father, in God the Son, and in God the Holy Ghost—not only to believe, but to confess that belief before men. Therefore the Creed is called Confession of Faith, as well as Rule of Faith. “Whosoever shall confess me before men, him will I confess before my Father which is in heaven.” (Matt. x. 32.) This outward confession, or profession of faith, was required by the apostles of all candidates for baptism. Faith is an act of the mind and of the will, directed by the Spirit of God; and faith is the gift of God. Christ having established a *visible* body called the Church, which consists of all true believers, this profession of faith is still made by all candidates for baptism, and by all members of Christ's body the Church, in the worship of God

in his sanctuary. The public profession, or confession of faith, from the time of the apostles, took the form of worship called the Creed. The Creed is expressed in the singular number—*I believe*—in order to bring home to every individual the necessity of a *personal* and *practical* faith in the Holy Trinity. From the time of the apostles to the present day, the Creed has been publicly professed on baptismal and eucharistic occasions, and especially in public worship or service.

Ques. What is the Creed?

Ans. Confession of faith in the Holy Trinity. It was derived from the word of God, and commanded to be preached by the apostles. See Matt. xxviii. 19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, ['observe' means to obey;] and lo, I am with you alway, even unto the end of the world." This, therefore, is the faith that Christ our Lord commanded all men to receive through the preaching of his apostles.

Ques. Is that the reason why our Creed is called the Apostles' Creed?

Ans. Yes, certainly; because the doctrines contained in it are those taught by the apostles, but derived from Jesus Christ our Redeemer, who

taught them to his apostles, when he gave them authority to teach them. They are the doctrines taught in the Apostolic Churches, or Churches where the apostles preached.

Ques. When was this Creed first used in the Liturgy, or Church-service?

Ans. In the fourth century, or four hundred years after Christ, by the Bishop of Antioch. Five hundred years afterward it was ordered by the Council of Bishops to be introduced into the daily service. This Confession of Faith is a compendium of the whole plan of salvation. Without faith it is impossible to please Him, for he that cometh to God, must believe that he *is*; and that he is a rewarder of them that diligently seek him.

Ques. How shall we seek God?

Ans. By a sound and living faith, which is the gift of God in answer to prayer. This sound and living faith is the medium appointed of God, through which we are made partakers of the various, important, and innumerable blessings of salvation. Christian faith, therefore, is indispensable to salvation.

Ques. Where do we learn what faith is?

Ans. In the word of God, where every thing necessary to our salvation is written by inspiration of God's Holy Spirit; the gospel of salvation preached by his only Son, Jesus Christ our Re-

deemer, and through the power of his Spirit by the apostles.

Ques. What is the first principle set forth in the Creed?

Ans. Faith in God the Father of our Lord Jesus Christ, that he is a Spirit, and must be worshiped in spirit and in truth. (See John iv. 24.)

Ques. What is the first article of our belief?

Ans. I believe in God the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

Ques. What are the attributes of God the Father?

Ans. He is the Fountain of all wisdom, holiness, and truth, who dwelleth in light unquenchable; omnipotent, omniscient, and omnipresent; who giveth life and breath to all creatures, and eternal life to all that come to him through repentance for sin and faith in Jesus Christ his only Son, saying, "Look unto me, and be ye saved, all the ends of the earth; for I am God;" (Isa. xlv. 22;) "Whom no man hath seen at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John i. 18.) He who created the earth and the firmament, with all its starry myriads of worlds, by *Logos*, the Word, and governs them by him; who covereth himself with light as with a garment; who stretcheth out the heavens like a curtain; who maketh the clouds his chariot;

who walketh upon the wings of the wind; who maketh his angels spirits, and his ministers a flame of fire; who sitteth on the circle of the earth, and the inhabitants thereof are as grasshoppers; at whose rebuke the waters fled. He looketh upon the earth, and it trembleth; he toucheth the hills, and they smoke. Thou coveredst the earth with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled. The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled. (Ps. lxxvii., civ.; Isa. xl.)

Ques. What is the meaning of “omnipotent”?

Ans. All-powerful; having all power in heaven and earth; He holds in his almighty hand the keys of death and hell; in Him the devils believe and tremble.

Ques. What does “omniscience” mean?

Ans. Knowing all things: even the spirit of man that is in him, and the secrets of every man’s heart.

Ques. What does “omnipresent” mean?

Ans. Present everywhere. See Psalm cxxxix. 7-12: “Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. [Archbishop Secker tells us that *hell* here means *the grave*—‘If I lie down in *the grave*.’] If I take the wings of the morning, and dwell in the uttermost

parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." Verses 3, 4: "Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether."

Ques. What is the second article of the Creed?

Ans. I believe in one Lord J sus Christ, the only begotten Son of God; God of God, Light of Light, very God of very God, not made, being of the same substance with the Father, (that is, Spirit,) equal with God, eternal, infinitely holy, infinitely wise, infinitely merciful; who, for us, and our salvation, came down from heaven, and took our mortal nature upon him without sin; and, thus uniting his Divine nature with human nature, was called Son of man, and Son of God. He took upon him the form of man that he might suffer, in *our* stead, the punishment of our sins, upon the cross, and the heavy wrath of God. He took upon him the dreadful burden of the sins of Adam's whole race, and conquered the powers of darkness, Satan, sin, and eternal death, which was the bitter fruit of sin. Jesus Christ our Redeemer

was the long-expected Messiah, whom God promised to Eve in Paradise, after the fall of man, that "her seed" should crush the serpent's head.

Ques. What does that mean?

Ans. That a Saviour should be born of her race, who would utterly destroy the power of the devil, that old serpent, who tempted Eve to disobey God, by which disobedience sin and death entered the world. (See Gen. i.) Our Lord Jesus Christ was born four thousand years afterward, and in faith of this promised Messiah the patriarchs all lived and died. Moses and the prophets lived and died in the same faith; and the saints and righteous souls of all ages lived and died in full hope of his coming to deliver them from the power of death and the grave, by his own death and resurrection. See Heb. ii. 9-11: "We see Jesus, who was for the sufferings of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren." Heb. i. 1, 2: "God, who at sundry times and in divers manners spake by the prophets, hath in these last days spoken unto us by his Son, whom he hath

appointed heir of all things, by whom he made the worlds;" "who, being the brightness of his glory and the express image of his person." (Heb. i. 3.)

Ques. What does this mean?

Ans. The same Spirit, the same Divine majesty and perfection; an effulgence of the same original Fountain of Light, of which he was the image, even God the Father, though that Light and glory were veiled in flesh or mortal life. And God the Father said of the Eternal Son, when he took our humanity upon him, and was veiled in it, and took it upon him as a tabernacle, "Let all the angels of God worship him." (Heb. i. 6.) And again, in verse 8, unto the Eternal Son he saith, "Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom;" showing him to be equal with the Father. St. John, in his Gospel, i. 1, says: "In the beginning was the Word, and the Word was with God, and the Word was God."

Ques. What do you understand by this text? Can you explain it?

Ans. The Word, or *Logos*, is the only Son of God from all eternity, the second Person of the Holy Trinity. "The Word was with God, and the Word was God," means that two distinct Persons exist, but of the same nature. "All things were made by him; and without him was not any thing made that was made."

Ques. How is this text explained, and how understood?

Ans. We read in Genesis, that God created every thing by his Word. Now we are, by this expression, to understand, says a learned commentator, not only a powerful command, but that Divine Person who is called the Word, or *Logos*, the Son of God, by St. John the Evangelist. The Scriptures declare that Christ made the worlds; and, by faith, which is the gift of God, we understand that God the Father made the worlds by his Son our Lord Jesus Christ, who said to his apostles, just before his ascension to heaven, "All power is given to me in heaven and in earth." (Matt. xxviii. 18.) By faith we also understand that God the Father governs the worlds by Jesus Christ his only Son our Lord. "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

Ques. What is the meaning of "heir"?

Ans. Heir signifies lord or proprietor of all things. This title, "Lord of all," given to Christ by St. Peter, (Acts x. 36), implies universal dominion, which belongs to a Supreme Ruler. "In him was life; and the life was the light of men." (John i. 4.)

Ques. What do you understand by this text?

Ans. In him was eternal life, which he first

brought to light through the gospel enlightening men's understandings, and teaching them to know God, and how to serve him, and all things necessary to their salvation; promised eternal life to those who believe in him; purchased it for all men by his death; and will be the dispenser of it. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (John i. 14.)

Ques. What does the last part of this sentence mean?

Ans. It means full of power to pardon sin, and to obtain for fallen man that justification which the *law* could not give, and full of power to perform miracles through his own divinity. "Full of truth": this means that Christ was the full realization of all the "types and shadows of good things to come" which preceded him. "The Word was made flesh." *Flesh* is here used as a generic term, and stands for *human nature*; and this human nature having originally sinned against God in Adam and his whole race, was represented, but without sin, and presented in his own body as a sin-offering to God, by the Redeemer of the world, the Divine *Logos*, the immaculate Son of God, whose perfect life and dying agonies appeased the wrath of a just and holy God. He accepted that precious sacrifice of our great High-priest, who

thus obtained for us salvation, justification by faith, and pardon for all our sins. "And dwelt among us." This, in the original, is "*tabernacled* among us;" and this word *tabernacled* has an affinity to the Hebrew word used to express God's *dwelling*. The Saviour's *Divine nature* being always present and indwelling with his mortal body, which is called the "tabernacle, or temple of God," is said by learned theologians to have a close and strong affinity with the *Shekinah*, or "Excellent Glory," called by the Israelites the "Presence of the Lord." This was a bright and glorious light veiled in a cloud; a *visible* manifestation of the Divine Presence that dwelt among the Church of Jehovah in the wilderness. It is spoken of by the Prophet Isaiah, (vi. 5,) thus, "Mine eyes have seen the King, the Lord of hosts."

Tabernacle signifies *tent*. The tabernacle of the Lord is the temple of the Lord, where his glory rested. Moses was commanded by the Lord to construct a tabernacle in the wilderness for the worship of Jehovah, where prayer and sacrifices were continually offered. When this tabernacle was finished, then "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." (Ex. xl. 34.)

"And we beheld his glory, the glory as of the only begotten of the Father." (John i. 14.) The following passages have a very striking and impor-

tant connection with the manifestation of the Divine Presence, or Glory of the Lord, in the revelation of his only Son Jesus Christ our Redeemer, at different periods of his life and ministry. All *these* are but the full realization of the great and wonderful plan of salvation, to accomplish which the Lord of hosts condescended to call himself the God of Abraham, Isaac, and Jacob, manifesting his glory to Moses, to the congregation of Israel, at different marked periods of their history, and to the prophets; and established his Church and his word from age to age, upon the surest foundation, in spite of idolatry and infidelity on the one hand, and cruel oppression and persecution on the other. When the fullness of time was accomplished, then the Lord Jehovah, who had watched over his Church through all preceding ages, vouchsafed to reveal himself in the flesh to suffer and die for us. Both before and after this great event, so long expected, anxiously desired, and earnestly prayed for by the saints of God of all ages, and foretold by the prophets, he condescended to manifest his Divine Presence to the Church in the wilderness, and to the Christian Church, by the same Excellent Glory, called, by the old Jews, *Shekinah*. The term *Shekinah* is not found in the Bible, but was first used in the *Targums*, or Hebrew Commentaries of the Old Testament, where it is a frequent periphrasis of God, con-

sidered as *dwelling* among men. It was used by the later Jews, and borrowed by Christians, to express the *visible* majesty of the Divine Presence, exhibited on several remarkable occasions in the life of our Lord and Saviour Jesus Christ. The same Excellent Glory was manifested to the Israelites in the wilderness, and to the Jews during the life of the Redeemer, whose glory dwelt among men. As an illustration of the first manifestations, we will give some striking examples.

It was a very remarkable fact, that some of the noblest and most distinguished characters spoken of in Scripture, were taken from the sheep-folds to fill offices of importance and trust in the Church of Jehovah. Among the first of these was Moses, a descendant of the tribe of Levi, who became a shepherd after he fled from Egypt, where he had been educated in all the learning of the Egyptians, to Midian, a country of Arabia Petræa, situated on the borders of the Red Sea, about a week's journey from Egypt through a sandy desert. In Midian he married Zipporah, a descendant of Abraham and Keturah, his second wife, and was exalted from the sheep-folds to the highest position that a mortal had ever been favored with. He became the minister of a new covenant that God made with the Israelites, and the *friend* of Jehovah, being permitted to *talk* with the Lord God, and to behold his glory on Mount Horeb and

on Mount Sinai. Now, Moses watched the flocks of Jethro, his father-in-law, and led them across the desert of Sinai to Mount Horeb, which was the same as Sinai, these being two peaks or summits of the same mountain. It was called the mountain of God.

Ques. Why was it called so?

Ans. Because on Horeb rested the glory of the Lord, when Moses was commanded to strike the rock, and the waters gushed forth in a copious stream to quench the thirst of the multitude. On Sinai was the *law* given, amid thunderings and lightnings, and an earthquake. Before Moses wrote the Book of Genesis, a manifestation of the Divine Presence had appeared on that mountain; and it afterward became the scene of more than one miraculous dispensation of the power and goodness of God in favor of his Church. So Moses was directed there by the providence of God. The "Angel of the Lord [there] appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. . . . And God called unto him out of the midst of the bush, and said, Moses, Moses; . . . draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." (Ex. iii. 2-5.)

"The whole congregation of Israel murmured

against Moses and Aaron in the wilderness. . . . Ye have brought us into this wilderness to kill us with hunger. Then said the Lord unto Moses [from the cloud of glory], I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day. . . . And Moses and Aaron said unto all the children of Israel, At even, ye shall know that the Lord hath brought you out of the land of Egypt; and in the morning, ye shall see the glory of the Lord. . . . The Lord shall give you in the evening flesh to eat, and in the morning bread to the full. . . . And it came to pass, as Aaron spake unto the congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud." (Ex. xvi. 2-10.) The Divine Majesty appeared in flaming light, such as they had never seen before—an unusual splendor representing the Divine power, to reprove the people's murmurings. They beheld the *visible* appearance of the Divine Majesty; and were soon convinced of his real presence in that cloud, by the abundance of the *quails* in the evening, and the descent of the *manna* in the morning. (See Bishop Patrick.) The power of Jehovah was manifested as well as his glory by the miraculous food thus provided for their sustenance every day for forty years. "And it came to pass, that at even the quails came up and covered the camp."

(Ex. xvi. 13.) Quails are found in great quantities on the coasts of the Red Sea, at a certain season of the year. And God by a *wind* drove them within the camp of Israel, as they were passing from Asia into Europe; and the *miracle* consists in their reaching the spot at so seasonable a moment and in such numbers as to feed an immense multitude every day for more than one month. (See Calmet.) The quail of the desert resembles a partridge, and is not larger than a turtle-dove. The Arabs sell thousands of them at Jerusalem. “And in the morning the dew lay round about the host [of Israel.] And when the dew that lay was gone up, [exhaled,] behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. [Like a drop of frozen dew, says Patrick.] And when the children of Israel saw it, they said one to another, It is manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.” (Ex. xvi. 13–15.) The meaning of the word *manna* is uncertain. A great number of ancient and modern expositors understand the Hebrew word *manna* to signify, *What is this?* (Bishop Patrick and Calmet.) It was evident that the Israelites had never seen it before, for Moses said, (Deut. viii. 3,) “He fed thee with manna which thou knewest not, neither did thy fathers know;

that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." These were the very same words which our blessed Saviour spoke to Satan in his temptation in the wilderness. The manna was given to the congregation of Israel, day by day, to signify to them and to us, who are also the Church of Christ, which was established fourteen hundred and ninety-one years afterward, our entire dependence upon God every day of our life. The Israelites were the Church of Jehovah, who was *Logos*, the Word, the only Son of God, afterward revealed in the flesh for our salvation; Christ our Redeemer, who taught his disciples the same principle, in the beautiful prayer called the Lord's Prayer, "Give us this day our daily bread." The wonderful miracle of the manna is, that a substance so exceedingly minute and delicate should have nourished and sustained the strength of thousands of stout men and women for forty years in their journeyings. This manna, on which they fed in the wilderness, we have our blessed Lord's authority for applying to *himself*. And the most learned Hebrew scholars assert that the "*hidden manna*," spoken of in Revelation, is Christ our Redeemer, Alpha and Omega, the first and the last. They also assert that the bread, or manna, sent down from heaven to feed the Church of Je-

hovah in the wilderness, was the type of the *true* bread that came down from heaven, or the hidden manna. When the Jews asked of him a sign, saying, "What sign shewest thou, that we may see, and believe thee? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, . . . my Father giveth you the true bread from heaven." (John vi. 30-32.) "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my *flesh*, which I will give for the life of the world." (John vi. 48-51.)

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, . . . and pitched in Rephidim; and there was no water for the people to drink. . . . And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" (Ex. xvii. 1-3.) They were purposely led to Rephidim, that they might see and know the power and glory of God, in the miracle which he performed

for their benefit, when he could, if he pleased, have led them to a place abounding with wells and shade-trees, as he had done at Elim, where there were twelve wells of water and seventy palm-trees. (See Bishop Hall.) “And Moses cried unto the Lord, saying, What shall I do unto this people? . . . And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, *I will stand before thee* there upon the rock in Horeb; [the pillar of cloud, the sign of my Presence among you, the Shekinah of my glory, shall stand upon the rock, even the pillar of cloud and of fire, shall stand upon that rock;] and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.” (Ex. xvii. 4–6.) This was that they might be able to testify to the people the truth of this great miracle, which relieved them in their distress, and preserved them from perishing by thirst. (See Patrick.) Then Moses struck the rock, and in one instant the crystal element gushed forth in a copious stream that flowed like a river into the camp of the host of Israel, as far as Rephidim, which was the valley extending some distance from the foot of Horeb, where their tents were pitched. Wonderful to relate, that stream became

a constant and unfailing one, through the future. rendering that part of Arabia at once habitable, where no man dwelt before, because it was a rocky, barren wilderness. And here we find a striking analogy between this event and the one which occurred fourteen hundred and ninety-one years afterward, of which it was the wonderful type—the smiting of the Rock of our salvation.

Ques. Can you show any connection between the wonderful miracles of the wilderness and the Saviour's ministry?

Ans. St. Paul speaks of a very important one: "Our fathers did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." (1 Cor. x. 3, 4.)

Ques. What does this mean?

Ans. A learned theologian explains this passage as follows: They were fed with *manna*, and did drink of water out of the rock, which were not a bodily sustenance only, but of a *sacramental* nature, and types of Christ. They enjoyed, with ourselves, great spiritual advantages, having the "Presence of the Lord" in his visible glory ever near them, as we have his *invisible* but unfailing presence ever with us and around us, to watch, direct, and guide; to cheer, nourish, and sustain us; ever the same Christ and Lord of hosts, to fight for us against our spiritual enemies, as he

did for Israel; to shield us with his glorious wing, by night and by day, (though he be invisible to mortal eye,) and by hosts of angels that fly to do his will, ever near us, and ready to minister to our soul's salvation.

The "Angel of the Covenant" was the "Angel of the Lord" who appeared to Moses. See Bishop Hall; also Malachi the Prophet, iii. 1: "Behold, I send my messenger, and he shall prepare the way before me." The messenger here spoken of, says Bishop Hall, was John the Baptist, who was called, by the Jews, *Elias*, which is the same name as Elijah, in Hebrew. He shall prepare the way before my *personal* and visible coming. All Christians know that John the Baptist was the immediate forerunner of Christ, and preached repentance; and, therefore, the person speaking through the prophet, must be our Saviour, or *Logos, the Word*. "The Lord, whom ye seek, [that is, look for,] shall suddenly come to his temple, even the Messenger of the covenant." Bishop Horsey explains the above text as follows: "The temple here spoken of is the temple of Jerusalem, which was consecrated to the everlasting and true God, the Lord Jehovah. All Jews, ancient and modern, explained this sentence — 'The Lord whom ye seek' — as Messiah. Here, then," continues Bishop Horsey, "we have the express testimony of Malachi, who is called the

‘Seal of the prophets,’ that Christ the deliverer of his people, the Saviour of the world, the long-expected Messiah, was no other than the Jehovah of the Old Testament, who appeared to Moses, on the mountain, by his Shekinah; the God of Abraham, Isaac, and Jacob, who delivered the Israelites from Egyptian bondage, led them through the Red Sea on dry land, and, looking through the pillar of cloud and of fire, troubled the host of the Egyptians, and by the glorious light of his Shekinah, that flashed in their eyes, filled them with consternation, so that they perished in the waters.” The Angel of the Covenant and the Angel of the Lord was Christ, the Son of God, who afterward was revealed in the flesh.

Ques. What does “Messenger of the covenant” mean?

Ans. Bishop Horseley informs us that, as Jesus of Nazareth was the Lord of the Jewish temple at Jerusalem, so he was the Messenger foretold or prophecied by Jeremiah and Ezekiel. This covenant was very different from the Mosaic covenant, which was entered into by Jehovah with Israel, his Church and congregation in the wilderness, when the law was given in the midst of thunderings and lightnings, and through a terrific manifestation of his power and glory, the mountain trembled and shook, and Moses was struck with awe and great fear. The worship of God

was thus established, with all the ceremonials which were types and shadows of the Redeemer's advent. The *last* and most important covenant which God made with man, was the Evangelical or Christian Covenant, entered into by God the Father, through his only Son, with all the nations of the earth, and was intended to endure till the end of time.

Ques. What was that covenant?

Ans. Forgiveness of sins and eternal life to all who should repent and come to him through faith in Christ his blessed Son, and obedience to his commandments. Christ was the Messenger of the Covenant, Jesus our Redeemer. He was also the Angel of that great Covenant which is to bring us to heaven, his glorious kingdom, and restore us once more to the favor of God. By him alone came grace and truth—the grace that follows the promulgation of his gospel, which is the word of God, and glad tidings to all who receive it and obey it; to all who take “the cup of salvation and call upon the name of the Lord.” By him came *grace*—which means favor—as opposed to the rigor and severity of the law, and *truth*, as opposed to the shadows and ceremonies of the law; the Mosaic dispensation being a preparation for the evangelical or Christian dispensation. “We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” (John i. 14.) We beheld his glory and power

shining through the veil of the flesh, and manifesting itself in the performance of most amazing miracles for the relief of suffering humanity: raising the dead, casting out devils, healing the sick by his word, giving sight to the blind, making the deaf to hear, the dumb to speak, and the lame to walk; walking on the sea, and ruling by one word the raging winds and waves; feeding a great multitude with a few mouthfuls of bread; and thousands of other wonderful acts of power and goodness, which, St. John tells us, if they were written, the world would scarcely hold the books in which they were recorded.

Ques. "Full of grace and truth": what does that mean?

Ans. The law was given on Mount Sinai, and preached by Moses, who was the minister appointed by Jehovah to promulgate his will to the congregation of Israel, who were commanded strictly to obey it. The law was given to prepare the Church for the coming of Christ, the Angel of *another* covenant, which was to be made, not with the Jews alone, but with the whole world. The law was only a shadow of good things to come, an image or type of that which Christ the Redeemer, or *Logos*, or Jehovah revealed in the *flesh*, was to be the substance and reality. St. Paul tells us, (Rom. iii. 21,) that by the law no man is justified. By the law there was no justi-

fication or pardon of sin, nor gifts of the Spirit, both of which came by Jesus Christ our Redeemer. By him came free pardon, and justification, and deliverance from the power of sin. Grace signifies the gifts of the Spirit, which are freely given to faithful believers in Christ. The law was the administration of the *letter*, the gospel of the *spirit*. The law *condemns*, the gospel *justifies*. "The letter killeth, but the spirit giveth life." (2 Cor. iii. 6.)

The last mention made of the appearance of the glory of the Lord's Shekinah is at Meribah Kadesh, in Arabia Petræa, in the wilderness of Zin, the northern and western districts of which were called Paran and Kadesh. Kadesh-barnea is another name for it. Here Miriam, the sister of Moses, died, when Moses was one hundred and fourteen years old. There was no water here, for the water that flowed, in a great stream, from the rock of Horeb, in Rephidim, at God's command, thirty-eight years before, having followed their fathers in the devious paths of their pilgrimage through the wilderness, which was *another* great work of Divine power, had ceased to flow. The second generation, like their fathers, murmured for water against Moses and Aaron, when they returned to Kadesh. "Moses and Aaron went to the door of the tabernacle, and fell upon their faces; and the glory of the Lord appeared unto them. [This was the last appearance of the

Shekinah in the wilderness.] And the Lord said unto Moses and Aaron, Gather the assembly together, and speak ye to the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock. . . . And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and he smote the rock twice; and the water came out abundantly. . . . And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me [to glorify me; that is, to give *me* the glory of this great miracle which I have done] in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land [that is, the land of Canaan] which I have given them." (Num. xx. 6-12.) God did not command Moses to strike the rock, as forty years before, but to *speak* to the rock; which Moses, in his haste and indignation against the people, overlooking, he thus disobeyed the command; he lifted his rod and *struck* the rock. The first time the water flowed not; but God had pity on the thirsting people, and caused the water to flow the second time Moses struck it. Instead of giving the praise and glory to God for this great miracle, which none but Omnipotence could have accomplished, he took to *himself* and to Aaron the honor.

Consequently, both Aaron and Moses were made examples to the Church of Jehovah, to show that disobedience and anger, as well as a want of faith, are sure to be punished. Aaron died on Mount Hor in Arabia Petræa, and Moses on Mount Pisgah. This was the second time that a great miracle was performed by the Lord, in causing water to flow abundantly from a flinty rock in the desert of Arabia.

The last mention of the cloud, as visibly present over the tabernacle, is in Deuteronomy xxxi. 15, just before the death of Moses, in the plains of Moab. From this time we have no mention of the cloud, or the glory of the Lord in his Shekinah, or of the audible *voice* “from between the golden cherubim over the ark of testimony, or ark of the covenant,” until the dedication of Solomon’s Temple.

The name Meribah Kadesh distinguishes it from the Meribah mentioned in Exodus xvii. 7, when the Israelites were guilty of the same rebellion against Moses and Aaron, and of murmuring. (See Bishop Patrick.) The children of Israel journeyed from Kadesh to Mount Hor, on the borders of Edom. The flowing of that great stream from the rock on Horeb was a very great miracle. Another wonderful manifestation of the power of Jehovah was the following them in all their journeyings through the wilderness for forty

years—the type of Christ our Lord. St. Paul says they “drank of the Rock which followed them, and that Rock was Christ.” (1 Cor. x. 4.) The effusion of the waters, poured forth from the smitten rock as a river, was the type of the Spirit, which our Redeemer, the Rock of our salvation, being smitten for our sins, obtained for us, viz., the *gifts* of the Holy Ghost. “Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.” (Isa. xii. 2, 3.)

On the last day of the Feast of Tabernacles, the Jews drew water from the fountain of Siloam, in a golden pitcher, and brought it into the temple, and mixing it with wine, poured it on the sacrifice that lay on the altar, with great rejoicing. This was not ordained in the law of Moses, but simply a custom. Our Saviour applied the ceremony to himself, and to the outpouring of the Holy Ghost promised through him. (See John vii. 37, 39.)

In the Hebrew Scriptures, the last mention of the Shekinah, or Presence of the Lord, called Excellent Glory, was at the consecration of Solomon’s Temple, which was seven years in being built. “The ark of the covenant was conveyed in solemn procession into the holy of holies, uncovered and placed beneath the two cherubim of gold. The

veil was let down before it to conceal it from every eye but that of the high-priest on the anniversary of the atonement. In the meantime the Levites, appointed to sing, being clothed in pure white linen, stood at the east end of the golden altar, with musical instruments in their hands. One hundred and twenty priests held silver trumpets, and when the ark of testimony, that contained the two tables of stone on which were written the Ten Commandments, was fixed in its place, the trumpets gave a sudden blast, prolonged by distant echoes, communicating to the immense multitude outside, that 'God had gone up to his place.' Instantly the whole choir lifted up their thousands of voices, accompanied with harps and viols, 'O give thanks unto the Lord; for he is good; for his mercy endureth forever.' (Ps. cxxxvi.) At this moment precisely, as when Moses first erected the tabernacle in the wilderness by God's directions, the Cloud of the Divine Presence came rolling into the temple, dark without, but bright within, filling the whole sanctuary with an overpowering effulgence, so that the priests could not minister within by reason of the glory. King Solomon was seated on a brazen platform erected before the altar of sacrifice, and when the Divine Presence had passed, he arose, and, prostrating himself on the ground, he offered up that sublime prayer, which has ever since been

a model for the dedication of places of worship. No sooner had he risen than a flash of fire darted from the Divine Glory, and consumed the sacrifice on the brazen altar.

“For the grand occasion of bringing up the ark to Zion, into Solomon’s Temple, David composed the twenty-fourth and sixty-eighth Psalms; and all Israel were gathered together at Jerusalem, to bring up the ark of the Lord to its place in the temple, when it was brought on the shoulders of the Levites with staves. It was Christ who, by the name of Jehovah, rode on the cherubim through the wilderness—that is, accompanied by the cherubim—in the pillar of fire by night and cloud by day, called Excellent Glory. It was Christ who, by the manifestation of his Presence by this symbol, brought up the armies of Israel from Egypt to the promised land, to Canaan, which he had promised to Abraham as an inheritance. It was Christ who appeared in the Shekinah, or Excellent Glory, on Mount Horeb and on Mount Sinai, and whose glory filled the tabernacle and dwelt between the golden cherubim on the mercy-seat, over the ark of the covenant, or ark of testimony, which contained the law of the covenant made for the government of his congregation of Israel, and the commandments written for his Church, through all time. It was Christ whose Presence ascended the hill of Zion,

and whose glory filled the temple." But under the title of Jehovah all these things were accomplished—a name which we are told that the Israelites and congregations of their descendants pronounced with very great reverence, for they feared him. Christ was the shadow of a great rock in a weary land. See Isaiah xxxii. 1, 2: "Behold, a king shall reign in righteousness. . . . And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." The first and second verses here may be paraphrased thus, says Bishop Hall, "Behold, the Messiah, the true King of his Church, shall reign in righteousness, and that man, God and man, shall be a sure refuge to his elect in all their distresses, and a gracious refreshing to them, even as a *clear river*." And this was the clear river that flowed from the rock in the wilderness, which was the type and shadow of himself.

In the preceding pages we mark the positive connection that exists between the Mosaic dispensation and the evangelical or Christian dispensation, of which it was but a combination of types foreshadowing the great event in which the whole plan of salvation was planned and organized by Divine wisdom and goodness, viz., the birth, ministry, life, and death of the only Son of God, *Logos*, the Word, who was with God from the beginning,

and was God, who was the brightness of his glory, and the express image of his person, spiritually, Son of God, and Son of man, whose Divine glory was veiled in mortality. Well might the Divine majesty of God manifest his Presence in the Shekinah, or Excellent Glory, that accompanied the birth of the Saviour of the world, and also the leading events of his ministry, which will now be spoken of.

One of the most striking illustrations of the Shekinah, or Excellent Glory, recorded in the New Testament, or Gospel of our Lord Jesus Christ, was at his birth. See Luke ii. 8-14: "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. ['The glory of the Lord:' such a glorious splendor as was wont to manifest the Presence of God. This was the same glorious light which attended the Divine Presence on several solemn occasions, which accompanied the Israelites through the wilderness, which shone round about our Saviour when he was transfigured, and which struck Paul to the earth when he was converted. See Bishop Hall.] And the angel [probably this was the Angel Gabriel, who was sent to announce the Saviour to the Virgin Mary] said, Fear not; for,

behold, I bring you good tidings of great joy. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest." "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen *his star* in the east, and are come to worship him." (Matt. ii. 1, 2.) "His star:" this star was supposed to be of the same nature as the Divine glory, called, by the Jews, Shekinah, being quite distinct from every other star. It probably was the same manifestation of the Divine Presence, or Excellent Glory, that shone around the shepherds, only diminished in size to a large and splendid star, by distance, to the eyes of the Magi, who learned from the devout Jews, who were very numerous in Persia and Arabia, that this was the appointed time for the long-expected Messiah to be born, of whom the prophets and Psalms had fully spoken, viz., "All kings shall fall down before him; all nations shall do him service." This doctrine was doubtless propagated in Persia and Arabia, says Bishop Porteus, and the Magi were probably struck by the strange, new, and brilliant light that appeared in the heavens, with a wonderful splendor, and setting forward to see for themselves, the star went before

them, and settled directly over the place where the infant Jesus was.

The transfiguration of Christ our Redeemer is another wonderful example of the Shekinah, or Excellent Glory. "After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, [Mount Tabor,] and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. . . . While Peter yet spake, behold, a *bright cloud* overshadowed them; and behold a *voice* out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid." (Matt. xvii. 1-6.) "A bright cloud:" this was the Shekinah, that cloud of glory, in which the Divine Majesty had so often appeared to the Jews. (See Bishop Pearson.) [Mount Tabor is a beautiful mountain, standing by itself, on the plain of Esdraelon, at a short distance from Nazareth.] "For he received from God the Father honor and glory, when there came such a *voice* to him from the excellent glory, This is my beloved Son, in whom I am well pleased." (2 Pet. i. 17.) The bright cloud which then appeared and overshadowed our Redeemer was the constant and unfailing symbol of the Divine Presence.

(See Whitby.) St. Peter saw the glorious cloud of light, and heard the voice of God Most High, declaring Christ to be his Son, and the true Messiah, the Saviour of the world. He saw the wonderful reflection of that glorious presence on the Saviour's countenance and raiment, which became white as snow, as the face of Moses appeared when he had been forty days and nights in the presence of God the Son, or Jehovah, on Mount Sinai, when the face of Moses shone so bright with the reflection of that glorious presence, that he was obliged to put a veil over it, before he conversed with the children of Israel. And Peter saw Moses and Elias, which was John the Baptist, standing near Jesus, and talking with him. This was a wonderful privilege for a mortal man, and these three faithful apostles were highly favored beyond any others.

Another striking example of the appearance of the Shekinah, or Excellent Glory, in the New Testament, was on the occasion of the conversion of St. Paul. See Acts ix. 3-5: Saul of Tarsus journeyed, "and as he came near to Damascus, suddenly there shined a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest." This passage shows, says Dean Stanhope, that even in his

glorified state, at the right hand of his Father on his throne, the Son of man and Son of God, our merciful Redeemer, had sympathy with his suffering people. This remarkable appearance of the Excellent Glory proved most satisfactorily the certainty of the resurrection of our blessed Lord, of his being alive in heaven, and sitting at the right hand of the Majesty on high, and of his power and dominion as Lord of all—having power in “heaven and in earth.” It proved conclusively that, as Son of man, he sympathized with suffering humanity, and as Son of God he had thus manifested his power, in a sudden and miraculous way, to change the heart and life of one whom nothing short of Divine power could have changed, and whose learning and zeal were to be consecrated forever to the glory of God the Saviour, and the salvation of millions of his creatures. It also proved the truth of His doctrine and miracles, who died for the salvation of the world; and the purity and power of that faith which was so cruelly persecuted; and at the same time the danger and folly of fighting or struggling against it. Faith in Christ is the gift of God, and the same apostle, who afterward became a “burning and a shining light” to the world, assures us that “faith is the evidence of things not seen.”

The vision of Isaiah was descriptive of the glory of Christ our Lord, called, by Isaiah, the Lord of

hosts. See Isaiah vi. 1-3: "In the year that King Uzziah died I saw also the Lord sitting on a throne, high and lifted up, and his train filled the temple. Above stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." The seraphim did really thus celebrate the three persons of the Godhead, the Holy Trinity. The Christian Church has always thought that this song of praise was intended for the Father, Son, and Holy Ghost. "I saw the Lord:" the Lord whom Isaiah saw was Jehovah the Lord of hosts; and St. John testifies that it was Christ, and Christ's glory, that Isaiah saw. St. John the Evangelist tells us that Christ was that Jehovah whom Isaiah the prophet saw in his vision upon a throne; whose train filled the temple; whose praises were the theme of the seraphic song; whose glory fills the universe. According to St. John the Evangelist, therefore it was Christ's glory that Isaiah saw; and to him whose glory he saw, the prophet gives the name of Jehovah, and the worshiping angels gave the name of Jehovah, God of Sabaoth. (See Bishop Horsey.)

The name of Jesus signifies Saviour; and so he was named by the angels before he was born,

whose message from God to his mother, the Virgin Mary, was called *the Annunciation*. (See Luke i. 31, 32, 35.) Jesus Christ—the Son of God and Saviour of the world, the chief object of the prophecies; promised to Abraham and his posterity, the hope and salvation of the Gentiles—is the glory, happiness, and consolation of all Christians, the precious Lamb of God who was slain for the sins of the whole world, Jesus Christ our Lord.

Ques. What does the word *Jesus* signify?

Ans. It is pronounced in Hebrew *Jehosua*, and signifies, He who shall save.

Ques. What does the word *Christ* signify?

Ans. It signifies *Anointed*, or devoted by his Father to bear the united offices of prophet, priest, and king. To these offices men had been consecrated, by being anointed with oil, which was a rite of inauguration among the Jews. Each of these offices, thus consecrated, rendered those who bore them types of the Anointed One of God, the Messiah, or Christ, the Son of God, who was to unite in his own person these three offices, in the fullness of time, when he should enter upon his ministry, to preach the gospel of salvation. The high-priest was anointed with oil. At the first institution of the Levitical priesthood, Aaron and all his sons were anointed with oil before they entered upon their office of priests in the temple

of God. Afterward, anointing with oil was only administered to the high-priest. Anointing with oil was the divinely-appointed ceremony of the inauguration of the Jewish kings. (See 1 Sam. ix. 16; x. 1.) David was anointed with oil three times: first, by Samuel the high-priest, to confer upon him the right to the throne, before Saul died; second, as king over Judah; third, as king over the whole Jewish nation. This was done by Samuel the high-priest. Kings were frequently called the “anointed of the Lord,” or the “Lord’s anointed.” Cyrus, the King of Persia, is called the “Lord’s anointed,” as having been raised to the throne by God for the special purpose of delivering the Jews out of captivity.

Ques. Was Christ the Messiah anointed with oil?

Ans. No; because he was born a king. He was the Son of the Most High God, and his anointing was spiritual. He was anointed by the Holy Ghost with power. All the high-priests and kings of the Old Testament, and the prophets, were types of himself, and their anointing was material, and called official anointing, because it was the means, or instrument, of inauguration into the high offices into which they entered as servants of God—they were peculiarly set apart to do his will. The anointing of Christ was the work of the Holy Ghost, investing him with infinite power. “And

Jesus came and spake to them, saying, All power is given unto me in heaven and in earth." (Matt. xxviii. 18.) "Against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." (Acts iv. 27.) "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good." (Acts x. 38.) The word *Messiah* means *anointed*.

Ques. Is there any other name by which our blessed Saviour is known?

Ans. Yes: Son of man. Because he was born of the Virgin Mary, and took our nature upon him, but without sin. He was the immaculate Son of God, perfectly pure and holy. He was Divine—and a perfect man, as well as perfect God. He was made in all things like unto man, only without sin; "and being found in fashion as a man, [or in resemblance of a man, being God,] he humbled himself and became obedient unto death, even the death of the cross." (Phil. ii. 8.) "He took upon him the form of a servant, and was made in the likeness of men." (Phil. ii. 7.) "Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." (Phil. ii. 9, 10.) In the

Old Testament, the Messiah is designated by this title, Son of man, in his royal and judicial character, particularly in the prophecy of Daniel vii. 13, 14: "Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; . . . and there was given him dominion and glory." His dominion is an everlasting dominion. The Ancient of days is God the Father. The Hebrew word, *Bar-enosh*, which represents humanity in its greatest humility, is a significant declaration that the exaltation of Christ, in his kingly and judicial office, is due to his previous condescension, obedience, self-humiliation, and suffering, in his human nature. The title, Son of man, derived from that passage of Daniel just quoted, is applied by St. Stephen to Christ in his heavenly exaltation and royal majesty: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts vii. 56.) This title is also applied to Christ by St. John the Evangelist, in the Apocalypse, describing our Saviour's priestly office in heaven: "I heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last. . . . I saw one like unto the Son of man. . . . And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength, . . . And he said, Fear

not; I am the first and the last.” (Rev. i. 10, 17.) St. John ascribes the title, Son of man, to Christ when he displays his kingly and judicial office: “I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” (Rev. xiv. 14.) The two titles, Son of man and Son of God, declaring that in the *one* person of Christ there are *two natures* joined together—the nature of God and the nature of man—are presented to us in two memorable passages of Scripture, viz., Matt. xvi. 17–19 and Matt. xxvi. 64. The first is interpreted and explained as follows by a very late and very learned English commentator, the Rev. Christopher Wordsworth, Bishop of Lincoln: “‘Blessed art thou, Simon Bar-jona,’ etc.: As truly as thou art Bar-jona, son of Jonah, so truly am I *Bar-enosh*, Son of man, and *Ben Elohim*, Son of God; and my Father who is in heaven hath revealed it to thee. Blessed is every one who holds this faith; for I myself, Son of God, and Son of man, am the Living Rock, on which the Church is built; and he who holds this faith is a genuine *Petros*, or lively stone, hewn out of me, the Everlasting Rock, the Divine *Petra*.” Matt. xxvi. 64: Our Lord, standing before Caiphas, the high-priest, was asked by him, “Art thou the Christ, the Son of God? Jesus saith unto him, Thou hast said.”

Jesus Christ is called Rock of Ages, Everlasting Rock. Our Redeemer is our Strong Rock, our Castle, our Fortress, and our Deliverer. In him we shall find safety, peace, and protection against all our spiritual enemies. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." (Matt. vii. 24, 25.)

Ques. What is the Saviour called in reference to a rock?

Ans. He is called the "Rock of Ages."

Ques. What else?

Ans. The "Lord our Righteousness;" because through him only can we do any thing that is good, or be upright and holy, and wise unto salvation.

The word *Saviour* signifies protection, safety, help, victory. He will fight for us against our spiritual enemies. See Isaiah lxi. 10: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Jesus, the spotless Lamb of God, who offered his life a sacrifice for the sins of a wicked and ungrateful world, was despised and rejected of those whom he came to

save. He was a man of sorrows and acquainted with grief. Surely he has borne our griefs, and carried our sorrows. He was smitten of God and afflicted. He was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was laid upon him; and with his stripes we are healed. (See Isa. liii. 3-5.) Verse 7: "He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." This shows that the blessed Jesus was not only a "lamb for sacrifice," but a lamb in innocence, meekness, patience, and resignation. Verses 11, 12: "He shall see of the travail of his soul, and shall be satisfied. . . . Therefore will I divide him a portion with the great, and he shall divide the spoil." "Divide the spoil," means, therefore the multitude of the nations are given him for his inheritance; and the strong and the mighty kingdoms of the world, rescued by him in his death, and delivered from the power and tyranny of the devil, shall *become his*. He who was perfectly holy became a *sin-offering* to suffer the punishment of our sins, and thus to satisfy Divine justice, that we through him might obtain the pardon of our sins, the favor of God, and eternal life.

Ques. "He descended into hell": what does that mean?

Ans. The word *hell* is the translation of the Hebrew word *sheol*, which signifies the grave. It signifies a vast subterranean resting-place, the receptacle of the dead, the deep bosom of the earth. The word, as used in reference to our Saviour, means the place of departed spirits, where the souls of those who once lived on earth are now in safe keeping, awaiting the final judgment. It is the unseen, or *invisible world*, the abode of the spirits of those whose mortal bodies are in the grave. It is the place to which the Saviour alluded in answer to the prayer of the thief on the cross, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in *paradise*." (Luke xxiii. 42, 43.) This of itself is a sufficient answer.

Ques. Where did Christ go in his spirit while his body rested in the tomb?

Ans. He went to the place called paradise, where the souls of good men after death are in a state of joy and happiness; where the white-robed saints in light, once the Church militant on earth, have become the Church triumphant, who, having fought the good fight of faith, while on earth, against sin, the world, and the devil, and gained the victory, are now exalted to the home of the blessed, to await the final judgment, when the voice of the Redeemer will summon them to their

great reward, and call them to enter into life eternal and their great inheritance of glory in his kingdom on high.

Ques. What are we told that the blessed Redeemer did *before* his resurrection from the tomb?

Ans. We are told by St. Peter, (1 Pet. iii. 19,) that our Saviour went to the place of departed spirits, and “preached unto the spirits in prison.”

Ques. What does this mean?

Ans. The word *preach* here signifies *proclaim*; and *prison*, here, does not mean a prison in the common English sense of confinement, but only a place of safe keeping, in the Greek language, in which St. Peter wrote: proclaimed, therefore, to the souls of those departed from this earth, but safe and happy in the hand of God and the care of angels; that Satan, sin, and death were vanquished, overcome, and conquered, by the great and perfect sacrifice of his own life upon the cross; that those who had died in hope of a Redeemer from the beginning of the world, prophets and holy men, and all who had served God in their lives, would be delivered from the power of the grave, and rise from the dead at the last day. “Now is Christ risen from the dead, and become the first-fruits of them that slept.” (1 Cor. xv. 20.) Enoch, Abraham, Isaac, Job, David, and a multitude of godly souls, who had loved and served God faithfully, and *died* full of hope and faith in

the promised Messiah. Jesus, the Lamb of God slain for all, went to see them in person—that is, in his own Spirit and presence—while his mortal body rested in the tomb, to crown their hope with certainty, and proclaim to them his victory over sin, death, and hell; also to preach deliverance to those who had perished in the flood, many of whom were supposed to have repented, *too late* to be saved, but still repentant sinners, and, as such, subjects of God's mercy, who has said, "He that cometh unto me, I will in nowise cast out," and in "judgment remembers mercy." To these, therefore, who suddenly perished in the flood, there might be salvation through Christ. Nor to these alone can we suppose the blessed news of salvation to have been proclaimed, but to all who had died in faith, and waited for the redemption of their bodies from the grave by resurrection, and eternal life through Christ the Lamb of God.

Ques. What is the next article?

Ans. "He rose from the dead," by the power of God's Spirit quickening his mortal body, and by his own Divine nature. Christ is called the Son of God with power. The all-sufficiency of his atonement to the salvation of mankind, was proved by his resurrection from the dead. Our blessed Lord thus condescended to open the gate of eternal life; and, after his resurrection, remained forty days upon the earth, before he ascended to

his Father's throne, and manifested himself to his apostles *in the same body in which he was crucified*. "And as they [the eleven apostles were assembled at Jerusalem] spake thus, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. And they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have; and when he had thus spoken, he showed them his hands and his feet." (Luke xxiv. 24-40.) "Thomas, one of the twelve, was not with them when Jesus came; . . . and he said, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. After eight days again his disciples were within, and Thomas with them; then came Jesus, . . . and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas said, My Lord and my God. And Jesus said, . . . Blessed are they that have not seen, and yet have believed." (John xx. 24-29.) Our Saviour, having thus laid down his life for us,

now sits down at the right hand of his Father, on his throne of glory, making constant intercession for us as God and man united. The Incarnate God—that is, his Divine and human nature in one, and holding up those precious hands, pierced by the cruel nails—pleads earnestly for all who come to him to be saved; for all the members of his body the Church, or Church militant; and Christ shall reign until he has put all his enemies under his feet. There he waits to receive his servants who are justified in the sight of God by his death, and washed from all their sins in his precious blood through repentance and faith. By *his* resurrection, we receive a pledge of our *own* resurrection, and an entrance into the glory that he had with his Father before the world was made. (See John xvii. 21, 22.) Christ now sits at the right hand of his Father, until he comes with majesty and power to judge the quick and the dead.

Ques. Who are the “quick”?

Ans. Those who are alive at that time, and who shall be caught up in the air to meet the Lord.

Ques. Will the wicked, who are alive then, be caught up also to meet him?

Ans. No; only the faithful servants of the Lord who have loved him and kept his commandments. These shall be caught up to meet him, and be with the Lord forever.

Ques. What will become of the wicked?

Ans. "The wicked shall call upon the rocks and the mountains to fall upon them, and hide them from the presence of God." "The dead in Christ shall rise first." All who are in the grave shall hear the voice of their Redeemer, and shall rise from their graves and be instantly united to their *souls*, who shall come from the place of departed spirits, to put them on, in order that they may be judged in the mortal body. The trumpet shall sound, and the earth and the sea shall give up their dead, who shall appear before the judgment-seat of Christ. To the righteous, who are to be placed on his right hand, he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But to the wicked, on his left hand, he will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And these shall be cast into outer darkness, and there shall be weeping, and wailing, and gnashing of teeth; but the righteous shall go into life eternal.

Ques. What is the next article of the Creed, or Belief?

Ans. "I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spake by the prophets."

Ques. Who is the Holy Ghost?

Ans. The *third* person of the Adorable Trinity.

Ques. What are the other names of the Holy Ghost?

Ans. The Spirit of Wisdom, the Spirit of Truth, the Spirit of Holiness, the Spirit of Power, the Sanctifier of the Faithful, because he maketh holy or sanctifieth all the people of God.

By the almighty power of the Holy Ghost the human heart is regenerated, or born again, in baptism, and without whom we could *not* be saved. Jesus said, "Verily, verily, I say unto thee, Except a man be born of water and of the *Spirit*, he cannot enter into the kingdom of God." (John iii. 5.) By the Holy Ghost the heart is renewed, sanctified, and strengthened, at the holy communion, or sacrament of the Lord's-supper, to live a new life of righteousness in the service of God. It is through the Holy Spirit alone that we can come acceptably to baptism or to the holy communion. Jesus answered and said, "No man can come to me, except the Father which hath sent me draw him." (John vi. 44.) "Draw him," means by his powerful grace, or Spirit, moving, inclining, and leading the heart to God.

Ques. All hearts?

Ans. No; not the wicked heart, but those who are humble and *contrite*—that is, sorry for sin—and desire to be saved, and to live with God in

heaven. "Thus saith the high and lofty One that inhabiteth eternity, whose name is *Holy*; I dwell in the high and holy place, with *him* also, who is of a contrite and humble spirit, to revive the heart of the contrite ones." (Isa. lvii. 15.)

Ques. How does God dwell in our hearts?

Ans. By his Holy Spirit; and it is only in the humble heart that repents of its sins, and has faith in Christ, that he will thus dwell. It is the grace of God, or the Holy Spirit, that makes us to *will* and to *do* all things acceptable to him in Christ. Faith is the gift of God through his Spirit, and also obedience and prayer. "The Spirit also helpeth our infirmities; for we know not *what* we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Rom. viii. 26.) This means, says Bishop Beveridge, with such deep and fervent affection—or love and pity mingled, says the author—as no human language can express. "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh *intercession* for the saints according to the will of God." (Rom. viii. 27.) "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. viii. 11.) The mortal body of Jesus Christ our blessed Redeemer was

quickened by the Spirit of God: "Put to death in the flesh, but quickened by the Spirit." (1 Pet. iii. 18.)

Ques. What does that mean?

Ans. It means, says Bishop Hall, his mortal body was separated from his soul for a time, but raised up to immortal life by the power of his Divine Spirit. That Spirit by which Christ was quickened, says Bishop Pearson, is the power of his Divine Spirit, or his Divinity.

Ques. Will not *all* mortal bodies be raised from the dead at the last day?

Ans. Yes; the dead shall all rise, and stand at the judgment-seat of Christ, to be judged according to their works; but the promise of being raised by the "Spirit of Christ" belongs only to *those whose bodies shall be raised* to the resurrection of *eternal life*. As for those who are only *nominal* Christians, and those to whom Christ will say, "I never knew you," they shall be raised by the *power* of Christ, but *not by his Spirit*, or by *union* with his Spirit. (See Dr. Whitby.) As many as are led by the Spirit of God, they are the sons of God. God dwells in us by his Spirit. Christ dwells in us. Christ is our life, the life of our souls, by the Holy Spirit, that dwelleth in the hearts of those that belong to him. The bodies of the righteous will be changed to glorified bodies like the Saviour's.

Ques. How do we know this?

Ans. "Verily, verily, I say unto you, The hour is coming, when the dead shall hear the voice of the Son of God; and they that hear shall live." (John v. 25.) The word *hear* is explained by the following text: "Verily, verily, I say unto you, He that *heareth my word*, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John v. 24.)

Ques. What is the office of the Holy Spirit, or Holy Ghost, in reference to the work of our salvation?

Ans. The work of the Holy Ghost, in the work of our salvation, is to *renew our hearts*, and purify them from original sin, *at our baptism*; to sanctify, or make them holy; to direct and instruct us in our duty to God and man; and to give us power over all our sinful inclinations and corrupt affections; by his Divine influence, to support, strengthen, and comfort us in sorrow; to elevate our affections and our lives above this world, and to fill our hearts with prayer and faith, with holiness and all the Christian virtues, but especially with love to God and Christ our Redeemer; with love for the commandments of God, and for all things lovely and excellent; with all high and holy principles, enabling us to carry out these principles into daily action; to support and

strengthen our souls under all the trials and temptations of life, and to prepare us for the companionship of angels and the presence of God in his kingdom of life and glory. Christians are called "the temple of God."

Ques. What does St. Paul say about it?

Ans. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 19, 20.) St. John says, in his Gospel xiv. 25: "These things have I spoken unto you, being yet present with you." Verses 15-17: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Verse 20: "At that day ye shall know that I am in my Father, and ye in me."

Ques. You say you "believe in the Holy Catholic Church": what is *catholic*?

Ans. Catholic means universal. The Holy Catholic Church means the general body, or association of Christians, of every nation, all over the world; all men and women who belong to Christ by baptism and the supper of the Lord, or the

holy communion; members of Christ's body the Church, of which he is the head; the branches, of which he is the vine; members of Christ's flock, over whom he is the chief shepherd; all persons governed by the same law of the gospel, which is the word of God; those who are separated from the world by faith in Christ and obedience to his commandments; who have steadfastly continued to worship God and faithfully served him, from the time of the apostles until the present day, and shall continue to do so until the Redeemer comes again in his glorious majesty to gather together his elect from the ends of the earth, viz., Christians.

Ques. Who are the "elect"?

Ans. "A peculiar people zealous of good works," and known by their *works*, as well as their *faith*, to be his disciples, and by the love they bear one to another, by which characteristic our blessed Saviour designated them. "Ye shall be known to be my disciples, by the love ye have one to another."

Ques. By what else are Christians known?

Ans. By their holiness of life and character; by their meekness and gentleness; their forbearance, kindness, and fervent charity; loving and forgiving one another, for Christ's sake; ("by their fruits ye shall know them," saith the Lord;) by their fervent devotion to the service of God; and

by their steadfast faith in Christ, and in God's holy word; by fervent and unceasing prayer, holding communion with God through his blessed Spirit given in answer to prayer; realizing his presence at all times, and striving to secure his approbation in all things, and the approbation of our own conscience; doing all things to the glory of God in Christ; cultivating the fruits of the Spirit, and striving so to live that we shall be meet—that is, fit—for the society of the saints in light; ready at any moment to depart and be with Christ our Redeemer; living in peace with all men, so that the peace of God shall be shed abroad in our hearts. This is the Church, the body, of which Christ is the head, and every true Christian a member thereof—the Church which is called the bride of Christ.

Ques. What is the “Communion of Saints?”

Ans. The membership of the Church; the fellowship of Christians one with another; the fellowship of Christians that unites all the members of Christ into one large household of faith, or large family, and makes them not only willing, but anxious, as the children of one Father, to help one another, and esteem it a privilege to do so for Christ's sake, who said to his disciples, “Whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister.” (Matt. xx.

27, 28.) “The disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them, and said, . . . Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven.” (Matt. xviii. 1–4.)

Ques. Are there any other points of character which distinguish the saints of God on earth?

Ans. Yes; preferring to honor one another, to provoke to good works, keeping the unity of the spirit in the bond of peace, (Eph. iv. 3;) redeemed by the same atoning sacrifice, sanctified by the same Holy Spirit, governed by the same laws and precepts, having the same hope in Christ, partakers of the same Divine ordinances, walking in the same pilgrim-path that leads to heaven; having communion through faith with all who love the Lord Jesus Christ in truth; looking for the coming of Christ, and loving his approach—not fearing it. Christ our Redeemer will give to all who love his appearing, as St. Paul assures, “a crown of life.”

Ques. “The Forgiveness of Sins”: what do you understand by this?

Ans. That all human beings are born in sin—that is, under the penalty of Adam’s sin, called original sin, and by nature subject to the power of sin; but all who come to Christ, by repentance

and faith, and are baptized into Christ, shall be washed and cleansed from that sin by the precious blood of Christ, and made heirs of his everlasting kingdom. They receive all the benefits of the death of Christ, which was an atoning sacrifice, offered up to God his Father for the sins of the whole world.

Ques. What are the benefits and privileges conferred by that all-atoning sacrifice?

Ans. A sure and perfect entrance into the kingdom of our blessed Redeemer, if we are faithful to our baptismal vows, and live a pure and holy life, striving daily to follow the great and high example set before us. Then we enjoy the inestimable favor of being not only permitted, but invited, to draw near to God in prayer, and to carry to him all our burdens, and sorrows, and trials, and temptations, with the promise that he will hear and answer prayer, commanding us to pray always, to "pray without ceasing and faint not." He says he loves us the more we trust in him. We have the promise of his constant care and protection, his constant direction and favor, if we will only seek him with our whole hearts, nothing doubting; that we shall be made like Christ our Redeemer in his glorious kingdom, where we shall be made one with him. Christ is our life, our spiritual life. "Our life is hid with Christ in God, and Christ is the Lord our right-

eousness." We are planted by baptism in him who died for us, and we shall rise to glory and immortality through him that rose for us.

"The Resurrection of the Body": "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive, every man in his own order." (1 Cor. xv. 21-23.) "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) That is, they will receive either reward or punishment that shall be eternal. "And many that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." (Dan. xii. 2, 3.) In Revelation xx. 11, we read, "And I saw a great white throne, [*a glorious shining throne*, says Whitby,] and him that sat on it, from whose face the earth and the heaven fled away." Doubtless they fled before the amazing brightness and splendor of his presence. At that great day, when the Saviour comes to judge the world, he will be attended by thousands and tens of thousands of angels, who shall fly to do his will, and shall quickly gather together his elect. And the trumpet shall sound,

and the dead shall arise. "And I saw the dead, small and great, stand before God; and the books were opened; [the books in which all our actions are recorded, both good and evil, to bear witness in favor of us or against us;] and *another* book was opened, which is the *book of life*; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. [In the book of life, we are told, will be written the name of every true child of God and member of Christ.] And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx. 12-15.) Of all the great miracles recorded in the word of God, the most wonderful is that which will take place at the awful day of judgment, when the dead of all ages, from the creation of the world, shall be *raised* by the mighty power of God, and resume, at his command, their original bodies, in which they were born and lived on earth before. How inexpressibly wonderful is it that God, by his *word*, shall gather up and bring together again, in human form, the *dust* that once belonged to and constituted a living body, but which, in obedience to God's decree, passed upon Adam and his whole race, had *returned* to its orig-

inal mold, or earth, by *death*! Most amazing and utterly incomprehensible to the human intellect is the idea that, by the exercise of his Divine power, will, and word, God shall call from the deepest recesses of the ocean, those minute particles of matter that have mingled for *ages* with the sweeping tides and rolling billows; those which, reduced to ashes by consuming fires, have been scattered abroad by winds over the face of the earth; or, what is still more wonderful than all, those which were exhaled into, and mingled with, the gases that compose the atmosphere we breathe, giving life, form, and perhaps color, to thousands of beautiful trees, plants, and flowers! Incredible as it may appear, this is nevertheless a *true* statement of *what can be*; and nothing is impossible, and all things possible, to the Omniscient, Omnipotent Being who created *man out of the dust* of the *earth*, and “breathed into him the breath of life, and man became a living soul.” Job says, (xix. 25,) “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms *destroy this body*, yet *in my flesh* shall I see God.” A very striking illustration of what we have been discussing, is found in Matthew xxvii. 51–53: “And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the *graves were*

opened; and many bodies of the saints which slept *arose, and came out* of the graves after his resurrection, and went unto the holy city, and appeared unto many." That sudden rising of the dead saints from their graves, and their appearance to those who recognized them in their mortal bodies, seems to have been permitted by Divine wisdom to establish, by visible and irrefutable proof, the glorious work of salvation, accomplished by the death of the Redeemer, and his resurrection, and his power over death and the grave. And this wonderful occurrence was probably a foreshadowing of the general resurrection of the dead in their *mortal bodies*, by which they were known when alive before. St. Paul tells us that *we shall know* even as we are known. Another passage in the Gospel of St. Matthew (x. 28) would seem to have the same bearing, and to furnish a strong illustration of such a fact. Jesus said to his disciples, "Fear not them which kill the *body*, . . . but rather fear him which is able to destroy both *soul* and *body* in hell." This reference to the same mortal body in life, and then in a state of eternal punishment after death, would seem to corroborate the belief of the body being raised from the grave in all its liabilities to suffering which it had before death. After the general resurrection, at the last day, Christians have the promise that their bodies shall be made like the glorious body of

our blessed Redeemer, and be *changed* to a *spiritual* body like his. How watchful and prayerful, therefore, ought we *all* to be over ourselves when we remember that death is very near us at all times, and that when we die we shall carry with us into eternity all our habits of thought, feeling, and action; all our tastes and affections, which will either fit us for the companionship of angels and a Holy Saviour, or for the company of Satan and his wicked spirits.

Lastly, "I believe in the Life everlasting": And these shall go away into everlasting punishment, but the righteous into life everlasting. God will thoroughly purge his floor; his fan is in his hand; he will gather his wheat into his garner, but the chaff he will burn with unquenchable fire. To the righteous Christ will say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

CHAPTER VI.

ORIGIN AND HISTORY OF THE DECALOGUE, OR TEN COMMANDMENTS, CALLED, BY THE OLD JEWS, TEN WORDS.

Question. What are the leading principles of Christianity?

Answer. Three: to renounce what God has forbidden; to believe what Christ has taught; to do what he has commanded.

ORIGIN OF THE COMMANDMENTS.

Though the Ten Commandments were given to the Jews in particular, as the chosen people of God, in the wilderness, where they were called "Church of Jehovah," yet the precepts they contain all mankind are expected to observe and obey. Therefore, under the Mosaic dispensation, or "Church in the wilderness," these commandments, given from Mount Sinai and written by the hand of God; the tables on which they were engraved, and the ark of God in which they were placed, were treated with especial reverence by them as containing the "Covenant of Jehovah" with his Church and people. Though the Mosaic

dispensation, which consisted of types and shadows of the Evangelical dispensation, or ministry of Christ, for which the written law was given to the Jews, is now at an end, the moral precepts set forth in the Commandments, our Saviour declares, *shall endure*: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." (Matt. v. 17, 18.) Accordingly, we find both the Saviour and his apostles quoting these Ten Commandments, as perpetually binding on Christians, who are now the Israel of God, as the Jews were then. We are the spiritual Israel, and heirs of promise by a more excellent covenant. These Ten Commandments not only forbid the practice of certain sins, but enjoin the opposite duties; and when certain duties are enjoined, the opposite sin is forbidden; so that the Commandments are both positive and negative. When we are commanded *not* to commit a sin, at the same time we are thereby, in consequence, commanded to pursue *exactly* the opposite course of conduct. *Negative* duties are quite as binding as positive ones; and to *omit* a duty, is almost the same as to commit a sin. Therefore the sins of omission are only second in degree to sins of commission, and both are forbidden.

The Ten Commandments, with the exception of two, were delivered in few words. The above rules of explanation were designed, by those who prepared the Church Catechism, to be used in expounding it; and there is no part of the moral law but may be ranked as belonging to them.

Ques. What were the Commandments called by the Jews?

Ans. "The Ten Words."

The Israelites pitched their tents at the foot of Mount Sinai, in the plain of Horeb. Horeb is the name of the whole region of country around Sinai. Sinai was the name of the highest peak of the mountain called Horeb, which had three peaks. Therefore the Bible tells us that the *law* was given in Horeb, but given from Mount Sinai. (See Deut. v. 2.) The people pitched their tents in the plain of Horeb, at the foot of Sinai, and here they heard the voice of God speaking to them; and here they entered into covenant with God, promising to do his will, and obey his laws. Horeb, therefore, was more frequently mentioned in the Jewish writings than Sinai on this account—the names of Sinai being equally used in reference to the law by Christians who have no such association. To the north of the plain of Horeb, or wilderness of Sinai, was the wilderness of Paran. North of Paran was the wilderness of

Beersheba. In this wide tract of desert, called Paran, dwelt Ishmael and his posterity, on the border of Edom. Mount Paran was one of the highest peaks that constituted the Sinaitic group of mountains called Horeb. This especial mount of the group was named Serbal; and it was on a part of Mount Horeb, or Sinai, that God appeared to Moses in the burning bush. It was on the vast green plain of Horeb that Moses led his father Jethro's flocks to pasture; that is, at the foot of the mountain called Horeb; and Horeb, or Sinai, which is a peak of Horeb, is called the mount of God.

It was on Sinai that "Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. . . . And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. [This

was to establish the authority of Moses.] And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow." (Ex. xix. 3-10.)

Ques. What did "sanctify" mean?

Ans. To prepare them to meet God by *fasting* and *prayer*, and ceasing from their usual occupations. They were also commanded to "wash their clothes," that they might be pure. Doubtless this command included the cleansing of their persons, for so it is understood by the Hebrews. For thus Aaron and his sons were to be consecrated to the office of the priesthood. In Leviticus viii. 6, 7, 12, Moses sanctified Aaron and his sons by fasting, prayer, and washing them. This washing with pure water was the type of Christian baptism, and called *baptism* among the Israelites, when accompanied with prayer and fasting. In this manner the people were to be made a *holy* people unto the Lord, and fit to communicate with God, and enter into covenant with him. "And be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai. . . . Whosoever toucheth the mount shall be surely put to death. . . . And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people

that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God. . . . And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." (Ex. xix. 11-19.)

Ques. Can you explain this miracle?

Ans. The best commentators say that the meaning of this passage is as follows: The voice of the trumpet, which grew louder and louder on Mount Sinai, before God spoke and delivered his commandments to the people, was a sound made by the angels, or heavenly ministers, who were in attendance upon the Divine Majesty, to summon the people to appear before God and receive his commands. They were heralds of that event. The sound was a louder blast than *man* could make. It was a supernatural sound. Mount Sinai was all on a smoke, so that nothing could be seen but smoke mixed with flame. So terrible was the sight, that Moses spake and said, "I exceedingly fear and quake." When the trumpet ceased, there came a *voice* from the Divine Majesty, out of the midst of the fire; that is, out of the midst of the angelic host that encir-

cled him, and they appeared in the likeness of flames of fire. And God spoke to the people with so great a *voice* that all the multitude heard the commandments, called, in Hebrew, *the Ten Words*. And for this reason, St. Paul says, Gal. iii. 19: "The law was ordained by *angels* in the hand of a mediator." "Ordained" means delivered.

Ques. Who was the "mediator"?

Ans. Moses, who stood between the Israelites and the Lord, at that time, to show them the word of the Lord, and to ratify the covenant on the part of the people. (See Whitby's Com.) That the law was given through the ministration of angels, is apparent from many passages of Scripture, (see Acts vii. 53, also Heb. ii. 2,) though the *Logos*, or Word, who is the second person of the Trinity, did undoubtedly preside among them, and it was his commandments and the Father's which he delivered to the people, when he spoke to them out of the thick darkness and out of the midst of a fire by a *voice*. It was in his name that the proclamation was made by the angels, who were his heralds, when the trumpet waxed louder and louder, to warn the people that the Lord of life and glory was about to speak to them. Moses said to the Israelites, *Ye heard a voice*, and the Lord spoke to you out of the fire. Ye saw no similitude, only ye *heard a voice*, and

he declared unto you his covenant, which he commanded you to perform; even the Ten Words, or Ten Commandments. He wrote them on two tables of stone.

The Lord descended from heaven upon Mount Sinai in fire—that is, the appearance of fire—and proclaimed his power, his glory, and his holiness, by the loud and long blasts of the trumpet, the violent thunders, thick cloud, vivid lightnings, and severe earthquake that shook the mount to its centre. The presence and visible glory of God was veiled in the thick cloud. This *Shekinah*, or Presence of God, was accompanied by a glittering company of angels, who appeared like flames of fire, to which the Psalmist compares them. Moses says, in Deuteronomy, xxxiii. 2: “The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousand of his saints; from his right hand went a fiery law.” Seir is a long mountainous ridge, in the centre of which is Mount Hor, on which Aaron died. “Ten thousand saints,” means myriads, not to be counted. “He maketh his angels spirits, and his ministers a flame of fire.” The first time Moses came down from the mount, he brought two tables of stone, on which God had written the Ten Commandments, called *Decalogue*; and the face of Moses shone so bright,

from the presence of God, that he put a veil on it when he spoke to the people to give them the words of the Lord.

If the law was given with awful solemnity, what will its requirements be? How will Christians escape the anger of God, if they disobey the commandments of God, which were confirmed and established by his only Son, for whose gospel they were the preparation, and who said, (Matt. v. 18,) "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The trumpet of the angels summoned the Israelites to hear the law of God and to obey it. The voice of the archangel, the trumpet of God, shall summon Christians to give a strict account of their lives and actions at the day of judgment, and whether they have kept these same commandments. To the Israelites God came with ten thousand of his saints. When Christ comes to judge the world, and separate the righteous from the wicked, thousands of thousands of angels will minister to him, who will gather together God's elect from the four quarters of the earth, and bind the wicked in bundles to burn them. In that day the whole world will be in flames. The heavens will be dissolved and pass away with a great noise, and the elements will melt with fervent heat. The Lord will descend from heaven

with a great shout, and ten thousand times ten thousand shall stand before him, and the books shall be opened, and every soul shall be judged according to that which he has done, whether good or evil. The nations of the earth shall stand before him to be judged. "The hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John v. 28, 29.)

CHAPTER VII.

THE TEN COMMANDMENTS—A PRACTICAL VIEW OF EACH COMMANDMENT, AS A PRINCIPLE OF CHRISTIAN LIFE AND CHARACTER, ACCORDING TO SCRIPTURE.

I. Thou shalt have none other gods but me.

Question. How does this commandment, which was delivered to the Israelites who had lived two hundred years in Egyptian bondage, and shared the idolatry of the Egyptians, apply to Christians?

Answer. It strictly enjoins and teaches us not only to believe and acknowledge, but to love, serve, obey, reverence, worship, and adore, the only true and living God, the Holy Trinity, Three-in-one; God the Father, Creator and Governor of the universe; the omniscient, omnipresent, and omnipotent Jehovah, the first person of the Trinity; and Jesus Christ his only Son, the second person of the Holy Trinity, who gave his precious life for us upon the cross, and now sits at the right hand of God making intercession for us with his Father, and promising to his faithful servants that those who die in the Lord Jesus Christ shall

be made like unto him, and live with him in his glorious kingdom, and above the angels; in God the Holy Ghost, the third person of the Trinity, who proceedeth from the Father and the Son, and with the Father and the Son together is worshiped and glorified, who spake by the prophets, and now by his blessed power and influence renews, purifies, and sanctifies, the heart of the baptized members of Christ; without which holy influence we can neither think nor do any thing that is good. We are commanded, therefore, to love with all our heart, and mind, and strength, God the Father, who created us, Christ the Son, who redeemed us, and God the Holy Ghost, who sanctifies us; to worship and adore him, to give him thanks, to honor him in our lives, our actions, and all our pursuits; to pray to him at all times, in joy and in sorrow, in sickness and in health; to put our whole trust in him, and to look to him for our happiness in this world and in the next; to keep his commandments and obey his laws and precepts contained in his holy word; to realize his presence every hour of our lives, and to feel that we are under his Divine care and protection by night and by day; to serve him truly because we give him our whole hearts; to love him better than even our own father and mother; because he has said, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter

more than me is not worthy of me." We must be willing and glad to sacrifice every thing that is in the smallest degree opposed to his will; to devote our whole lives and all our pursuits and our affections to his glory, that we may be prepared to live with him forever, and to be associated with the saints in light. We must do all this, because we mean to live forever in a glorious world, among pure and happy spirits, with him who is the great author and fountain of life, happiness, holiness, and peace. If we are to live with him forever, we must love him above all things. We must sacrifice every sinful desire, every selfish thought and feeling, and love only what pleases him, because his favor is better than life, and there can be no *true* happiness without it. *Self* is the great human idol which fills every unregenerated heart; and selfishness is the idolatry which shuts out the love of God, and debases our whole nature. There is nothing too low or mean that selfishness will not stoop to in order to gratify its idol, self. This idolatry must be crushed and rooted out of the heart before the pure love of Christ can take possession of it; and no Christian graces can grow or flourish till selfishness is destroyed and crushed, which Divine grace, in answer to constant prayer, alone can effect. Our blessed Saviour left his Father's throne, and came to earth, not to do his own will, but his Father's will, and to give his

precious life a sacrifice for others, leaving us this great lesson, that he who would be greatest in the kingdom of heaven should be servant of all. And when he was asked who should be greatest in the kingdom of heaven, "Jesus called a little child unto him, and setting him in the midst of them, said unto them, Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven. Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." This means as meek, gentle, pure, and simple in heart, and trusting as a little child—as free from guile. The word of God tells us that, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. ii. 9.)

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.

In this commandment is forbidden the great sin of idolatry, which once prevailed in every part of

the world, but especially in Egypt, where the descendants of Abraham, Isaac, and Jacob, having lived in slavery for two hundred and thirty years, had forgotten the faith of their forefathers, with whom God had made a covenant; and in his own good time appointed Moses to lead these poor oppressed children of Israel out of Egypt to Mount Sinai in Arabia. Here he renewed his covenant with them, because they were the chosen race, from whom was to be born, in future time, the Messiah promised from the beginning of the world to save perishing sinners.

The Israelites had become tinctured with idolatry, as was proved by the golden calf which they made and worshiped at the foot of Mount Sinai, even while Moses was on the mount with God, receiving his commands, for forty days; thus showing a wicked, rebellious, and infidel spirit—a spirit of disobedience beyond example. They had long been accustomed to witness the worship of animals and of idols of gold and silver, and now that they were called upon to know and worship the only true and living God, they fell into the temptation of Satan, who is the father of idolatry and of all lies, and lost faith in the great Creator who had delivered them from Egyptian slavery; and God was wroth with them, and commanded Moses that they should be *slain*, and there fell by the sword that day three thousand men.

Ques. What were graven images?

Ans. A graven image was a statue made of wood, stone, clay, silver, or gold—an idol which the Egyptians worshiped. They also worshiped birds and animals, fish, crocodiles, and snakes; above all, they worshiped the sun, moon, and stars. The Jews were forbidden to make these images, or to bow down to them, or worship them; but above all, not to worship the sun, moon, or stars. They were forbidden to pray to them. The Jews were named Israelites from their father Jacob, who was named Israel after his dream when he wrestled all night with God in prayer, and saw the angels ascending and descending the ladder whose top reached to heaven. They were called to the knowledge of the only true God, when, by the hand of his servant Moses, he led them through the wilderness.

Ques. What does “likeness” mean?

Ans. The Hebrew word, *likeness*, signified a painting, or picture.

Ques. What was the meaning of “visiting the sins of the fathers upon the children”?

Ans. God had promised to the Jews temporal blessings, to encourage them to be obedient to his laws; and threatened them with present evils to keep them from sinning. But he set a particular mark of his anger upon the sin of idolatry. He declared to them that, if they disobeyed his com-

mand, he would not only punish them himself, but he would deliver them into the hands of their enemies, who would oppress them and their children after them. This is the literal meaning of the threat, and it was made good to them long afterward, as their history will prove. God was the King of the Israelites, and their Ruler; and the government was both ecclesiastical and civil. This is called a *Theocracy*. God vouchsafed to become their King, and to take their temporal, as well as their eternal, welfare under his especial care, because he had set them apart as his chosen people. He promised them temporal happiness if they obeyed his laws, but temporal punishment if they were disobedient and rebellious. The bad conduct of a parent brings its own evil consequences upon children in *this world*, and sometimes endangers their *eternal* happiness. "Showing mercy unto thousands," means to the thousandth generation of those who shall remain faithful and true to him. "In them that love me, and keep my commandments," means, God will bless every descendant of his faithful and obedient servants, provided they also keep his commandments as their fathers did before them.

Ques. "Of them that hate me": what does this mean?

Ans. This expression applies entirely to idolaters, who are considered as the enemies of God.

In the laws of Moses, and books of the prophets, we never find the words, fury, anger, indignation, or jealousy, attributed to God, except in reference to idolatry, or worshipping a *creature* instead of the great Creator of the universe, and of all things visible and invisible. There is a species of idolatry which even Christians who profess to serve God are liable to fall into without great care.

Ques. What is that?

Ans. The passionate and inordinate love of dress, of the world, of riches, of luxury, and high living; of grandeur and worldly pleasures, which seem to be very harmless at the time, especially to the young. The inordinate love of these things is *idolatry*, and drives the soul far away from God, and heaven, his glorious dwelling-place. Any object, however innocent, that we love *more* than God, is an *idol*; and we are absolutely forbidden to make or entertain such love for the dearest objects of our affection as to make *idols* of them, as then they will surely be taken away from us. A mother may love her beautiful child more than she loves God. This is idolatry, and that child her idol. God has forbidden us to have any idol in our heart, or to love *any* object more than we love him, because we are commanded to love him above all, and first of all.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

Ques. What sins are comprehended in this commandment, which we are forbidden to commit?

Ans. Several.

Ques. What are they?

Ans. Irreverence in speaking of God; false swearing, or swearing to an untruth, which is called perjury, and is a crime because it is calling God to witness what the person knows is not the truth, and therefore a lie of the most dreadful kind; promising in his name to do what they have no intention of doing. False swearing is to deny with an oath, or to affirm with an oath, (or to swear to,) that they know to be false. The Romans punished this crime with death.

Ques. What other sin does this commandment forbid?

Ans. To call upon God for trifles; to use his holy name lightly in conversation, saying, "O Lord," and "O God," for which they who do so shall surely be punished; to speak his name irreverently. The ancient Jews used to think some moments before they spoke the word Jehovah, because they knew that he could strike them dead in one moment. He was the God of judgment to them, so he is the God of mercy to us; and Christians ought, therefore, to take example

by the punishment that God sent upon a rebellious and disobedient people, and against willful sinners. Not to hold guiltless, is surely to punish those who disobey him; those who swear falsely, calling him to witness what they know is not true; or to witness a promise which they do not intend to perform. To speak of God lightly in conversation—that is, without reverence and godly fear—to call upon him by ejaculation, when not praying to him with a deep sense of his presence, but only an exclamation, is very wicked, and surely will be punished. The word of God tells us that “The fear of the Lord is the beginning of wisdom.” Our Saviour said to the Jews, “I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.” (Luke xii. 5.) The Name of the Lord, in Scripture, means the Lord himself. A magistrate, in administering the oath, tells the person to lift, or hold up, their hand. This is taking the fearful responsibility of a solemn oath, and, if done with an upright conscience, it is lawful and right. If done reverently, it is a religious rite, used among Jews from the time of Isaiah, and among Christians at the present day. The act of confirming, or establishing a promise, or a fact, is involved in the act of holding up the hand, and a solemn oath, because it is calling God to witness that act.

When our blessed Saviour said to the Jews,

“Swear not at all,” he meant in common conversation, because they were accustomed, if they disputed about any thing, to swear by heaven, or by earth, or by their own heads. Therefore, our Lord said, “Heaven is God’s throne, earth is his footstool, and ye cannot make one hair white or black.” This rule applies still to all Christians who know that the time is short to all, even the longest life, and that just as the tree falls, so shall it lie; that there is no repentance in the grave, to which every human being is hurrying. As *death* finds us, so *eternity* will find us; and we shall take our position, either with the wicked or with the righteous, at once, in the place of departed spirits; with the spirits of the just, or the spirits of the lost and hopeless children of Satan.

Ques. What duties are enjoined in this commandment?

Ans. To have the fear of God always before us; to think and speak reverently of God, of his holy name and word, and of all sacred things; to realize his presence at all times, but especially in taking religious oaths, or making promises of any kind; never to call upon his name, except in prayer, in fear, or in great peril or suffering; never to appeal to him in making a promise, unless we know we can perform it, and steadfastly resolve in our hearts to do so, at all risks, even to our own detriment, as the Bible tells us those must

who go security for others; never to justify ourselves by an appeal to God, being satisfied that he who knows the heart and our most secret actions requires none; and that “we have an advocate with the Father, Jesus Christ the righteous.” He will justify us, if we look to and “acknowledge him in all our ways.”

Ques. What are the names of God?

Ans. The Bible tells us, in every part of it, how great and wonderful is the name of God. The Almighty was known to the patriarchs of the first Church by the name of *El Shaddai*, or *Al Shaddai*, which name conveyed the idea of a just God, who punished wickedness; the Most High, incomprehensible to man, whom no man hath seen. *Elohim* is another name for God, and is used to express omnipotence and plenitude of power; the Creator and Governor of all things; whose voice no man hath heard. In St. John's Gospel (v. 37) we read: “And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.” *Elohim* is the most ancient name of God, and signifies, in Arabic, *He who is worshiped and adored*. *Elohim* signifies God from the beginning, Eternal, the Creator, the Judge, the Omnipotent Judge who dwelleth in light unquenchable. *Jehovah* signifies God, or *Elohim*, in reference to man—God the mediator. The first time the name

of Jehovah is mentioned in Scripture is when God spoke to Moses (Ex. iii. 14) from the burning bush, "I Am that I Am," which is the same as Jehovah. As Elohim signifies God of judgment, Jehovah signifies God of mercy, God revealed to man, also a covenant God, who became the Law-giver of his people Israel, whom he delivered from Egyptian bondage, where they were subject to hard taskmasters for two hundred and thirty years. A celebrated commentator regards the two names as connected with each other. Therefore Jehovah, who is the Mediator Christ, Logos the Word, or only Son of God, second person of the Holy Trinity, Alpha and Omega, is identified with Elohim before and after he was revealed in the flesh. "In him dwelleth all the fullness of the Godhead bodily." (Col. ii. 9.)

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

Ques. What was the origin of the Fourth Commandment?

Ans. The first scriptural notice of the weekly Sabbath is found in the Book of Genesis, ii. 2. The Sabbath is the *oldest institution* in the world. In six days God created the firmament, with its myriads of shining worlds; the earth, with all its living creatures, its vast forests, lofty mountains, and majestic rivers; the grand ocean, with its world of waters, its rushing tides and towering billows, its countless multitudes of scaly inhabitants gliding rapidly through coral groves and brilliant gardens; the atmosphere, that great aërial ocean, with its thousand currents and curious gases, its electric fires, and its meteoric glories. This wondrous medium of animal and vegetable life is also that of the senses, without which we could neither breathe, see, hear, nor speak.

Ques. "Rested on the seventh day": what does that mean?

Ans. The word *rest* is not to be understood as the *rest* or *repose* that man requires in the world. God did not require rest, because he could not be tired; but he ceased from his great work of creation on the sixth day; and his work being perfected, he did no more, and the day succeeding he hallowed, and instituted it as a day of rest for his people, who were commanded to cease from their labors, and to devote that day to the service of God. Sabbath is a Hebrew term signifying rest; and God chose the seventh day for his own, which

was to be consecrated to his worship, honor, and praise; to the concerns of the immortal soul, and the assembling of communities in a stated place for public worship. This is the reason why the Sabbath-day is called the Lord's-day. The Jews still keep their Sabbath on our Saturday, when they close their places of business, remembering the command given in the written law to Moses for their observance, saying, "My sabbaths shall be a sign between me and thee." Ezekiel the Prophet says, (xx. 2-20): "Then came the word of the Lord unto me, saying, Son of man, speak unto the elders of Israel, . . . and say unto them, Thus saith the Lord God, In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord thy God; then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God. But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish mine anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not

be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them. . . . And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord thy God." The institution of the Sabbath was given to the Jews as a particular memorial of their deliverance from Egyptian bondage. In Exodus xvi. 23, 29, we find the first mention of the Sabbath as given to the Israelites, and afterward it was reënacted in the Fourth Commandment, which gave it high rank as an institution, making it one of the signs of the *covenant*.

Ques. What relation has the Jewish Sabbath with the Christian?

Ans. It was the type and shadow of the Christian Sabbath. The Jewish Sabbath, or seventh day, was figurative, or typical, of the Christian Sabbath, and was to cease when Christ, the end of all covenants and laws, was come.

Ques. What was the origin of the term Sunday?

Ans. The primitive Christians called the Lord's-day Sunday, because it was the same day of the week that the heathens dedicated to the worship of the sun, and the Lord's-day was always spoken of as Sunday in the imperial edicts of the first Christian Emperors. The name is also extremely applicable to a day consecrated to the service of the "Sun of righteousness, who shall arise with healing in his wings." See Malachi iv. 2: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." The Sun of righteousness is our blessed Lord and Saviour. There was another wonderful event that occurred to consecrate the Lord's-day. This was the pouring out of the Holy Ghost upon the apostles to give them wisdom and power to preach the gospel of salvation, and conferring upon them divers miraculous gifts. This was on the day of Pentecost, also called Whitsunday. It is the day of the consecration of the Holy Catholic Church, which the gift of the Holy Ghost established through the promise of the Redeemer.

Ques. What are the duties enjoined in this commandment?

Ans. God is a Spirit, and we must worship him in spirit and in truth. He knows the heart, and if we pray with our lips, when our thoughts, or hearts, are far away, God will not accept our prayers, and he will be insulted instead of hon-

ored. We are to pray with the heart and the understanding also. God has appointed a house of prayer; and nothing but sickness should keep us away from the house of God, which is also called his sanctuary.

Ques. Why is it called so?

Ans. Because God has promised to be there among his faithful servants, when they worship him in spirit and in truth—that is, pray to him with their whole heart. Our blessed Saviour said to his disciples, “Where two or three are gathered together in my name, there am I in the midst of them.” (Matt. xviii. 20.) This promise was for all who should become members of Christ, and is not confined to the sanctuary, but applies to family prayer or worship also.

Ques. What other duties are included in this commandment?

Ans. To devote a certain part of the day to the study of God’s holy word, to visiting the sick, to any act of charity within our reach, but especially to teaching helpless and ignorant children in Sunday-schools, and doing every thing in our power to promote the glory of God, and the salvation of our fellow-creatures. Our Saviour healed the man with the withered hand on the Sabbath, and performed other works of mercy, especially the woman bent double for eighteen years. And if we can pour consolation into the wounded, sorrow-

ing heart, and strive earnestly to bring souls to Christ, we are fulfilling the highest object of the institution of the Sabbath. We *must* keep it holy, by putting aside every worldly thought and pursuit, and by withdrawing ourselves from all worldly company. God has appointed a house of prayer, or sanctuary, where he will meet his servants to hear and answer prayer. Therefore we Christians, who are so highly favored, ought to be glad to meet our Saviour in his sanctuary the church, and to be permitted there to lift up our souls to God, and fervently to pour out our hearts to our compassionate and merciful Redeemer, who has commanded us to cast our burden upon him, saying, I will refresh you; also to partake, with gratitude, of the precious sacrament of the body and blood of Christ, whenever it is offered. The more sacredly and carefully we keep the Sabbath holy, so surely will the blessing and favor of God rest upon us, and upon all our actions, studies, and pursuits; and the more certain are we to grow in grace, and in the knowledge of God our Saviour. The temple of God is the Church, which he has appointed for his especial service; and prayers offered there are *sure* to be answered in God's own time, and his own way, for our temporal and eternal happiness. His Divine Majesty is present there. And many a suffering person recovers from a dangerous illness in answer

to the prayers of the Church. Many a traveler on the broad ocean is brought through great peril to his home through the prayers of God's faithful servants offered there. Therefore, we are commanded to pray for one another, and Christ our Redeemer has promised to hear especial prayer. See Matthew xviii. 19: "I say unto you, That if two of you shall agree together as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." All prayers of a special nature respecting any earthly good, or even for the life of a friend, should be offered with this accompaniment: "If it be thy holy will, O God." Otherwise we might pray for what would bring misery instead of happiness to the person thus praying, or prayed for. The deliverance of the Jews by the hand of God, was from temporal woe; *our* deliverance was from eternal woe, through a costly and most priceless sacrifice of the spotless Lamb of God, who was slain for the sins of the whole world. We are, therefore, imperatively called upon to love and honor that holy day which he consecrated by his glorious resurrection, and, by keeping it faithfully, to prepare our souls for an eternal Sabbath of peace, joy, and holiness, in his kingdom in heaven, where the angels bow their shining faces before his throne and cast their crowns at his feet.

V. Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

By *honoring* means to love, reverence, and obey, and to show every kind of tenderness to parents, and deep gratitude for their care of us during our helpless years of childhood. Every degree of veneration and devotion to their happiness, and regard for their counsels, is their due; and, next to our God, the deepest love and honor, besides every attention to their comfort, when we have reached the point of life when we are no longer dependent upon them, or upon their tender care. This being a commandment with a promise, it shows us how much importance was attached to *filial* virtue by the great Lawgiver of the world. This is the first and great preparation of the heart and life to become a good Christian: to be a good son or a good daughter is the beginning of all excellence, which secures the blessing of God. To this is promised a great reward: a long life on earth, and, if obedient to his laws, as loving children, *eternal life*. The blessed Saviour honored his mother and father. Obedience is Heaven's first law; and no disobedient or disrespectful child can ever prosper or be happy, even in this world, unless they repent before it is too late; and if they do not repent and alter their conduct, remorse will pursue them to the end of their life; and a wounded spirit

(the Bible says) who can bear? Every disobedient, disrespectful, and ungrateful child, is sure to be punished in this world, and if he does not repent, may be punished forever; because he has broken the law of God by his conduct, and a very important commandment. A bad son or daughter never makes a good Christian, and never can be happy. If parents are not pious, children must pray for them without ceasing, and God will hear their prayers. Our blessed Saviour himself was subject to his earthly parents, and thus carried out the whole law. He was called Son of man, because he chose to be born of a woman, and to fulfill the whole law of God, setting an example of every duty that could be necessary to our salvation. And even while suffering the agonies of the cross, he called his favorite disciple whom he loved, and said to his mother, who was standing by him, "Woman, behold thy son!" and to John the Evangelist, called the beloved apostle, Jesus said, "Son, behold thy mother! And from that hour that disciple took her unto his own home." (John xix. 26, 27.) After this we hear no more of the Virgin Mary, as her mission was accomplished. No especial mention is made of her at the tomb of the Saviour, but particular mention is made there of Mary Magdalene, in St. John's Gospel, and of Mary Magdalene, and Mary the mother of James, in St. Luke's Gospel, who

brought sweet spices to anoint the Saviour's body. In St. Matthew's Gospel are mentioned Mary Magdalene and "the other Mary."

Ques. How can an orphan *honor* parents, having neither?

Ans. They can honor their memory, by doing all good and pious acts. The Jews were promised long life on earth, but Christians are promised eternal life in heaven as a reward for their obedience to this commandment. The next duty involved in this commandment, is to obey and honor our spiritual pastors, or the ministers of the Church, who are over us to watch for our salvation; to reverence them and follow them.

VI. Thou shalt do no murder.

Ques. Does this commandment apply to the destruction of life in self-defence, or to accidental killing?

Ans. No.

Ques. Does this commandment apply to the destruction of an enemy in battle, or to war between two countries, when men kill each other?

Ans. No. The destruction of life in pitched battles is not murder; because the Almighty permitted the Israelites to slay their enemies, in the time of Moses, Joshua, and David, when he was called the "God of battles," because without his

will and favor no victory could be obtained. The first mention made of this was in Exodus xvii. 14, 15, where it states that Moses built an altar in Rephidim, and called it Jehovah-nissi, for God was with them, and gave the Israelites a victory over the Amalekites. In war many murders are committed, however, by very wicked men, under the pretence of a right to take the lives of individuals, even without provocation, because they belong to the enemy's side. This is outrageous murder.

Ques. Does this commandment apply to capital punishment by hanging or any other mode of putting to death—the destruction of life by human laws?

Ans. No. If a criminal is condemned to die by the laws of his country for a capital offence, according to the decision of judge and jury, this is not murder.

Ques. How can you prove this?

Ans. By the Old Testament. Because the Jews were commanded to put to death, by stoning and other punishments, certain criminals who had incurred the terrible anger of God by their iniquity. (See Lev. xxiv.) For example, the man who willfully committed murder, among the Israelites, was commanded to be slain, or put to death. (See Ex. xxi. 12.) The same command was given to Noah when God made a covenant with him,

saying, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. ix. 6.) The first murderer was Cain, upon whom a curse fell, and his posterity were wretched and depraved, and were the first idolaters on the earth. It was in consequence of the terrible wickedness of Cain's descendants, who filled the earth with murder and rapine, and every evil work, destroying their own souls, that the *deluge* was sent, in which every human being perished, but Noah and his family.

Another example: "If a man come presumptuously upon his neighbor to slay him with guile, thou shalt take him from mine altar, that he may die." (Ex. xxi. 14.) This is what the law calls intention to murder, or malice of forethought. Accidental killing is not murder. For *such* cases a city of refuge was provided among the Jews. This is called manslaughter. The Bible tells us that he that "*hateth* his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." (1 John iii. 15.) It is very wrong even to say, I *hate* such a one. Hatred, malice, and spite, are passions put into the heart by the devil; and out of these grow willful murder. Violence and angry passions, not corrected in childhood, and indulged in by grown persons, often produce actions fatal to life without any previous intention, but by a sudden burst unexpected to

the person himself, and destructive to future peace and happiness. Therefore, we ought to pray earnestly to be delivered from all such tempestuous feelings, as we would do from envy, hatred, and malice, which are all the work of Satan, put into the heart by him for the destruction of our souls. All unkindness of feeling, all want of consideration for the comfort and happiness of others, arises from the same evil temper, and from selfishness, pride, and jealousy, three other vices to which all are more or less liable. Many a tender parent is broken in heart by the conduct of their children, and dies a *slow* but certain death. This is one degree of murder, though not generally considered in that light.

There is another kind of murder, called self-murder, or suicide, which is dreadful in its consequences, because it shuts out all hope of repentance for having broken the law of God. Such persons, to escape from the distress and troubles of this world, by putting an end to their own lives, rush into the presence of an angry God, with all their sins upon their souls, and of course perish forever, having put themselves beyond the reach of hope or of pardon. This of course applies to persons who have not lost their reason, and are fully conscious of what they do; and by destroying their own lives, fall at once into the snare of the devil, who tempts them to do so, to the de-

struction of their own souls. When the act is committed by a person who is *deranged* in mind, or crazy, and therefore not responsible for their actions, the case is not by any means hopeless, though very sad indeed. The murderer of another may repent and be saved, through the blood of Christ; but a suicide cannot be repented of.

To murder the soul of a human being, is to lead that person into sin, by evil counsel, or example; and this is done by wicked companions every day, who begin with folly and end in vice. No one ought to retire, letting the sun go down upon their wrath, but strive by fervent prayer to be in peace with all the world before they sleep, and ready to meet God in peace, lest they be called away in sleep to meet God; which very often occurs suddenly and without warning. Some of the most remarkable persons have been found dead in the morning, having passed into eternity without awaking, which is an awful thought; and therefore, to retire to rest with any angry or bitter feeling, is terrible. Any one might be called away suddenly out of the world, and therefore we ought at all times to be ready to meet God, and to live with him forever, which can only be done by constantly watching our thoughts, words, and actions, and living in prayer and a sense of his presence continually, and praying at all times for his Holy

Spirit to rule our hearts and fill them with faith and holiness, wisdom, meekness, and humility.

If any one have an enemy, they are commanded to pray for him; if he hunger, to feed him; if he thirst, to give him drink, (Rom. xii. 20;) to pray for those that despitefully use us and persecute us, that we may be the children of our Father who is in heaven. Christians are to be kind and gentle to all, whether they treat us ill or not; to forgive and pray for any that dislike or try to hurt us, that we may be like our blessed Saviour, who prayed even for his murderers. We must pray for all, and forgive all; because Christ our Saviour prays to his Father for us, and daily forgives all our sins. If any one do us an injury, we must never be satisfied until we do him or her a kindness or benefit. This is true Christianity, because it is done through the grace of God, and for the love of Christ, who taught us to say, "Forgive us our trespasses, as we forgive those who trespass against us." O God! who hath taught us that all our doings without charity are nothing worth, send thy Holy Spirit and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee! Grant this, for Jesus Christ's sake our Lord. St. Paul says that charity is the greatest of all virtues.

VII. Thou shalt not commit adultery.

Ques. What does this mean?

Ans. It means that a married man who has a wife living, cannot marry another woman. And a woman that has a husband living, cannot marry another man, while her husband is living, (Rom. vii. 3,) even if she be divorced from him; because our Saviour has forbidden that, saying in his Sermon on the Mount, "Whosoever shall marry her that is divorced committeth adultery." (Matt. v. 32.) "Whomsoever God hath joined together, let no man put asunder," is another. Marriage being an institution of Divine origin, dating from the earliest period of the world, and sanctioned by our blessed Saviour, the bond can only be severed and rendered void by the death of either party. Nothing but death can dissolve the tie in the sight of God. Among the Jews, in the time of Moses, adultery was a crime punished with *death* by the Levitical law. (See Lev. xx. 10.) "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. vi. 9, 10.) "The works of the flesh are manifest, which are these: Adultery, uncleanness, lasciviousness, [which means all manner of unholiness and impurity,] idolatry, witchcraft, hatred, variance,

emulations, wrath, strife, seditions, [which mean quarreling and rebellion,] heresies, [which means false doctrine,] envyings, murders, drunkenness, revelings, and such like; which I tell you, [says St. Paul,] that they which do such things shall not inherit the kingdom of God." (Gal. v. 19-21.) All these are the work and instigation of the devil, who puts them into the heart, and tempts people to be guilty of them, to the destruction of their souls. They that belong to Christ have crucified the flesh with all its affections.

Ques. What does crucifying the flesh mean?

Ans. It means this: They who are truly members of Christ, in health and life, strive to conquer, through prayer and Divine grace, all their evil and corrupt affections—that is, all that is not holy in their nature—and strive to elevate their affections, so that soul gets the victory over matter, and the spiritual over the material; and so to prepare the heart and life for the companionship of angels, that they will be subject to no evil habit, and steadfastly consecrate every thought and feeling, and every hour of their lives, to the service of Christ their crucified Redeemer, that they may be like him more and more, the longer they live, and ready to live with him forever. The religion of Christ, set forth in the gospel, is to prepare us for the companionship of the angels of God, who never sinned, and we are strengthened and puri-

fied by the Spirit of Christ, who gives us power to resist and to overcome our corrupt and evil nature, and all temptation to sin; then it is our duty to live according to the dictates of that spirit of life and holiness, because upon *obedience* to him depends our eternal salvation. The Apostle Paul tells us (Rom. viii. 6) that “to be carnally-minded is death; but to be spiritually-minded is life and peace.”

Ques. What is a “carnal mind”?

Ans. It is a mind that is governed and ruled by its natural and corrupt affections, which are fastened upon evil things, and objects of sense, or visible objects, upon the things of this world. Therefore St. Paul continues: “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh [that is, the natural heart] cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.” (Rom. viii. 7–10.) [This means, that although your body is subject to the punishment of Adam’s sin, which is death, and the grave where it will lie, yet will the power of God’s Spirit raise it up at the last day.] “As many as are led by the Spirit of God,

they are the sons of God." (Rom. viii. 14.) "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. viii. 13.)

Ques. How shall a Christian be preserved from all unholy affections and wicked practices?

Ans. By fervent prayer to God for his Divine power to strengthen, renew, and purify our hearts, and to give his angels charge over us; by keeping a strict watch over all our secret thoughts and feelings, remembering that he is about our path at all times, and spieth out all our ways, and that he is a holy God, and has commanded his children to be holy in thought, word, and deed; because without holiness, no man can see the Lord, and only the pure in heart see God. We must pray to God never to leave us, but to go with us, wherever we go; to be with us, wherever we are; to turn away our minds from evil thoughts, and our eyes from beholding evil. We must pray to him to keep us by night and by day, sleeping and waking, under the shadow of his Almighty wing; and so we shall be safe from *all* our spiritual enemies—the devil, the world, and the flesh. Our blessed Saviour said, "He that hath my commandments, and keepeth them, he it is that loveth me;" (John xiv. 21;) and, "If ye love me, keep my commandments;" (John xiv. 15;) "I know that his commandment is life everlasting." (John xii. 50.)

VIII. Thou shalt not steal.

In this commandment are forbidden *covetous* desires, or a strong desire to have what we have not; and every attempt, however secret, to obtain that which belongs to another; also greediness after what can only be obtained by unfair means; violent robbery, or oppression; bribery, or defrauding others of their rights, by deceitful stealth; withholding from others what is their due, as a guardian from his ward; the possession of property by unfair means, or holding by unfair means what does not honestly and honorably belong to ourselves; infringing upon the rights of others; and using what does not belong to us without the consent of the owner; causing others to do the same by evil counsel or example; hiding the truth for the sake of profit; also robbing Churches and the ministry of their dues, by keeping back what God has a right to out of our substance, who gives us all, and to whom we owe, for the support of his ministers and Church, a certain and regular amount of what is his gift alone.

Ques. What is the plain meaning of *stealing*?

Ans. The literal meaning of stealing is to take away another person's property secretly, or by stealth. Robbery is a more open offence, and a bolder one, and is often connected with murder: for example, highway robbery, and burglary, or house-breaking.

Ques. What does the Eighth Commandment also imply?

Ans. Not to take away a person's good name, or character, which is far worse than stealing his purse—to whisper it away when he has no means of defending himself. To steal is to defraud, or cheat, for one's own advantage, or profit, such as is done in trade sometimes. The Bible tells us that between buying and selling there sticketh much sin. It is very dishonest to take advantage of the buyer by selling goods to him for a high price, which the seller knows not to be worth that price, or perhaps half of it, thus cheating and stealing both. Bribery is a species of stealing, because it tempts a weak or dishonest person to commit a dishonorable, and perhaps a dishonest action, for the benefit of him who bribes. Keeping back what is another's right is stealing. Desiring to have what does not belong to us, which is covetousness, is the origin of stealing. To keep back the truth, or a knowledge of every fact connected with an important matter, is both lying and stealing. Some people borrow with the intention of never returning: this is stealing. All fraud is theft in reality. Therefore lying, which is the fruit of cunning and fraudulent intention, is much the same as stealing, and closely connected with it. A real liar will steal, and a thief will lie; for they are almost inseparably connected. Any

covert intention to deceive is lying, and any covert intention to defraud is stealing. To connive at the fraud or dishonesty of others, is stealing. There is nothing secret or hidden from the eye of him who created the heart, and who has assured us in his holy word that he will judge the secrets of all men's hearts; that, at the last day, he will judge all men by the secret motives and intentions of the heart, quite as much as by their actions; for many an action will spring from a pure motive, appearing to be bad; and an action, appearing to be good, will spring from a bad or unholy motive. St. Paul tells us that "there is nothing hid that shall not be known, nor any thing covered that shall not be manifested." Robbing churches of their sacramental vessels, or ministerial vestments, is called sacrilege. Buying goods of a merchant without being able to pay for them, is a species of real stealing.

A good English clergyman, who has written a capital book called "Simple Lessons," writes as follows:

"The Church Catechism speaks of 'picking and stealing.' 'Picking' means a kind of petty thieving: 'picking up' things you may suppose will not be missed. Many a child at school begins a dishonest life by picking up little things: slate-pencils, needles, and thread, or other children's toys. Servants will often take what they have

no right to, and call it their perquisites. Giving away food, or any thing that belongs to an employer, or eating, or wasting, what is expected to be kept safely, is just as bad as stealing. Wearing their master's or mistress's clothes, is an act of dishonesty. All these things are against the Eighth Commandment. Again: getting things at shops that you cannot pay for; running into debt, borrowing and not paying back again, is all as bad as stealing. The Bible says, 'The ungodly borroweth, and payeth not again.' If a person who keeps a shop gives false weights or measures, this is stealing from his customer what the customer has paid for. The Bible says, 'A false balance and deceitful weight is an abomination to the Lord in his sight.' If the shop-keeper asks more than his goods are worth, or tries to pass off damaged goods as perfect, all this is stealing."

Ques. Why is it?

Ans. Because it is cheating or defrauding a customer who pays his money for what he believes to be good. The origin of stealing is envy, covetousness, and cowardice.

IX. Thou shalt not bear false witness against thy neighbor.

Ques. Does this mean to tell a lie upon a person, or to accuse him falsely?

Ans. It means to give countenance to a false

report; to believe without sufficient proof; to slander another; to spread a false report by repeating it; to do or say any thing that is in any way calculated to injure the character or feelings of another; to keep silence when we hear another unjustly abused, and not defend them. It means to employ false witnesses to prove what we *know* to be untrue and unjust; to set in circulation idle reports; to make malicious remarks about any one; casting an imputation upon their actions and intentions; persuading others to believe any thing to their discredit. This is cowardly stabbing in the dark, cruel and dishonorable.

Ques. What is the origin of this vice?

Ans. Envy, jealousy, hatred, malice, and all uncharitableness. In fact, to bear false witness is neither more nor less than to tell a lie upon our neighbor. The following paragraph is given to our young readers in the words of the excellent author of "Simple Lessons," a work written by an English clergyman, whose thoughts agree precisely with those of the author of this book, and fully express the ideas proper to be conveyed. He says:

"There are many things which this commandment forbids. First. To take a false oath either in a court of justice or in private, with a view of making it appear that a person is guilty when he is known to be innocent by the person taking the

oath. This is breaking the Third Commandment as well as the Ninth, and will be punished at the day of judgment. The Ninth Commandment forbids all kinds of lies to be told, [that is, all false appearances.] There are cowardly lies told to excuse ourselves, and in a sly way to accuse others. There are boasting lies, to praise ourselves. There are flattering lies to get into a person's favor, [these are very common in society.] There are lies told to amuse others in conversation, or to divert company. These are very common, and done perhaps without thought by persons who indulge their imagination, forgetful of the danger and sin that lies at the door, and a dangerous habit it is thus to trifle with the truth with the appearance of innocent narrative, while untruth fastens its degrading influence upon the mind; and, at last, the narrator can no longer discern truth from untruth. There are business lies, or untruths, told in order to deceive customers with regard to the value of goods, and often to put off bad goods upon the ignorant and unwary purchaser. The Bible tells us that between buying and selling there sticketh much sin."

There are lies told by trades-people to secure custom; who promise more than they know they can perform; promise to send work home at a certain time, when they know it will be impossible to do so, and in fact when they have not the slight-

est intention to do so : the lie is in the mind and heart. There are, too, lies in action. Another very common untruth in society is that which renders it a matter of convenience for a lady to say, "Not at home," when she *really is* at home, but does not choose to see company. Instead of this, it would be a great deal better to say, "She begs to be excused, and cannot see any one." This is a simple rule, which every young Christian ought conscientiously to practice; and instead of giving offence, she will be honored for doing what is right instead of doing what other people do, and thus conforming to a worldly principle. Every young girl going into society can and ought to set apart certain hours for study and mental improvement, which nothing should interfere with; and she will find that when she is in society, her conversation will be far more interesting and far more highly appreciated by the most sensible and superior who belong to society. Otherwise, conversation will soon deteriorate into frivolity, and her company will be avoided by all those whose opinion is worth possessing. "There are many ways of acting lies, such as pretending to think what we do not think, pretending to be very much interested when we do not care about a thing or person; pretending to be, in any way, what in reality we are not; from motives of worldly policy trying to appear better than we are, and to assume

the aspect of piety, and of virtues which we do not possess. Such hypocrisy is hateful to the God of truth, whose eye searcheth the depths of the heart, and who knoweth the spirit that is in man. Tale-bearing is also forbidden by this commandment. Tale-bearers never tell facts, but either exaggerate or fabricate, and then their assertion becomes a slander. By slander the character of many an innocent person is utterly destroyed." Therefore it is best, as a rule of life, never to repeat an evil report, whether it be true or false, and then it may die away, and we shall not be answerable for it. "He that speaketh sheweth forth righteousness; but a false witness deceit." (Prov. xii. 17.) "Lying lips are abomination to the Lord." (Prov. xii. 22.) "The wicked is snared by the transgression of his lips." (Prov. xii. 10.) "The tongue of the just is as choice silver." (Prov. x. 20.) If any one offends you, or does you wrong, don't go talking about it to every one, but go quietly to the person, and tell what you have heard, and that will make peace between you. Evil-speaking, lying, and slandering, are all very wicked; and therefore we pray to God to "keep the door of our lips, that we offend not with our tongue." The Bible tells us that the tongue is an unruly evil, full of deadly poison. "The tongue is a fire, a world of iniquity; . . . it defileth the whole body, and

setteth on fire the course of nature; and is set on fire of hell." (James iii. 6.) A false witness shall not be unpunished; and he that speaketh lies shall perish. The devil is the father of lies, and of every wicked thought and action. Therefore we must watch and pray, in order to be preserved from evil. "In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James iii. 2.) We shall all have to give an account of our secret thoughts, because it is these that give a coloring and type to the whole character, for evil or for good. All our secret thoughts, as well as actions, lie open and revealed to the eye of God, who sees them before we are aware of their existence; and according to the power of these secret thoughts, which are known only to God and ourselves, shall we go forward or backward in the race set before us, the goal of which is either heaven or hell, eternal happiness or eternal misery.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Ques. What does "covet" mean?

Ans. It means to desire to possess what belongs to another, which very often gives rise

to a sinful effort to obtain it by robbery or theft, collusion, bribery, or other means as debasing as they are wicked. It is very natural for a poor man, who looks around and sees wealth and abundance on every side, to compare his own situation with that of others, and to wish that he had some of their wealth. This is *natural*, but very wrong; and the Christian is forbidden to desire any thing which belongs to another. The strong desire for money is called *covetousness*, and the overweening love of money is called *avarice*. An immoderate love of dress and of luxury is a species of covetousness that often leads to dangerous paths which end in folly and wicked neglect of the highest duties of life, and even to the destruction of the soul, because to this worldly passion is sacrificed time, and often the best interests of the soul. The Bible tells us that covetousness is idolatry; that is, money becomes the idol of covetous or avaricious people. Pride, ambition, and worldliness are the fruitful sources of covetousness; because the strong desire to gratify these passions, and make a great show in life, renders the possession of money necessary to effect that object.

Ques. How shall we avoid the sin of covetousness?

Ans. By regulating and restraining our affections and desires, and putting a guard upon our

thoughts, turning away our eyes from all objects that would tempt us to wish for their possession; knowing that if it was good for us, God would give us these things; and if he does not think proper to gratify us by their possession, he will surely give us those which are far better. Therefore we must endeavor to be content with what we have, because our heavenly Father knows what is best for us; and if we have the fear as well as the love of God in our hearts, we shall desire no more than he gives us. "Godliness with contentment is great gain," the Scriptures tell us. And very often we are denied those things we might strongly desire, to try our faith, and prepare us for higher things, and heavenly riches, in the Saviour's kingdom. We know one thing, that great possessions carry great responsibilities wherever they exist; and we are all stewards who shall be called to give a strict account of wealth, talent, education, and every other gift which God bestows upon us. I mean by this, we shall be called to give an account of the use of them; for, we are told, "Unto whomsoever much is given, of him shall much be required." (Luke xii. 48.) "He said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." (Luke xii. 15.) To be discontented with what God gives us, (for all we have, or hope to have,

comes from him,) with our situation in life, and our worldly advantages, or with the absence of many things which, if we had them, might be fatal to our future happiness, and therefore not properly calculated to promote even our present happiness—*this* is extremely wrong, because it produces ingratitude to God, who, for our own good, denies us such things as would be injurious to us, and perhaps deprive us of real happiness, which depends upon the promises and love of God, which is better than worldly wealth, or any other human possession.

Ques. What is the great object of these commandments?

Ans. Eternal life and eternal happiness to all who observe them faithfully.

Ques. What do we learn by them?

Ans. To love the Lord our God with all our heart, and soul, and mind, and strength, and our neighbor as ourselves. “On these two commandments hang all the law and the prophets.” “He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” (John xiv. 21.) “Jesus answered and said, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.” (John xiv. 24.)

Before we part, perhaps never to meet again, I desire to say a few words to my young readers who have patiently followed me through the preceding pages, with the hope that my concluding remarks may neither weary nor prove unacceptable to them; as they are offered in the true spirit of Christian love to those who may have felt interested in the truths contained in the book presented to their notice, upon which the author has fervently asked the blessing of Almighty God. Let me as a friend entreat you to "press onward toward the mark of the prize of high calling in Christ Jesus," which alone is worth living for, and give your whole affections to him who loves you more tenderly than even the tenderest mother possibly can. Where he is, all must be peace; and, if you learn to look up to him at all times and under every circumstance and condition of life for your sweetest joys, he will richly bless you, and make his glorious face to shine upon you. He will be your strong rock and castle of defence in all perils of soul and body. You will have a tender and almighty Friend to guard and guide you in every important circumstance of life; to watch over you in sickness and in health; one who will never leave or forsake you, and who will fill your cup with every blessing and every joy. Innocent recreation you will find very necessary as a relaxation from study or business. Cultivate,

therefore, as much as possible, a taste for *simple* pleasures; for these improve the heart. Chief among these is a love for nature, or creation, with all its changing beauties and its solemn grandeur. Nature is the home of pure and gentle spirits; a lovely bower of peace, where once the Saviour walked, and once he prayed; and where he left the hallowed impress of his presence upon every green thing, every noble prospect, and every smiling scene; upon the crested billow, the towering mountain, and the beauteous lea; and upon the crystal element that quickly beneath his radiant eye "did blush itself to wine to grace a wedding-feast," as an old English poet once said. Therefore the Christian feels that she cannot help loving the trees, the flowers, and the soft, green grass; the skies, with their changeful pictures and their glorious lights; and, above all, the grand old ocean, with its rolling depths and solemn music, that sounds the knell of time. Nature is a gorgeous temple, erected by the hand of God our Saviour, who created the earth and all the shining worlds that spangle the firmament. The Christian loves nature, because our blessed Saviour loved it while on earth; and there we trace his glorious hand, which filled it with loveliness and peace, and with a holy and refreshing influence. Nature is still a radiant paradise, a vestibule to heaven, left by the mercy of God from a crushed world to

fallen man, in order that, through its thousand mirrors of life and beauty, he may, by repentance, faith, and obedience, by prayer and love to his Redeemer, array his soul once more for that high place among the angels, from whence, by disobedience and the power of sin, he fell. Nature is still a tender, kind, and loving nurse, lent for a season to God's children, to cradle their weakness, and to soothe their bitterest sorrows with her fresh smiles of peace; and, by soft, whispering voices, to charm away their tears, and lull their woes to forgetfulness.

Every true child of God beholds, through Nature's soft and shadowy veil, the Saviour's tender smile beaming so brightly upon her, that it makes her very heart rejoice; for she sweetly realizes that Christ is *still* there, though only visible to the *spirit's* eye, and heard only by the *spirit's* listening ear; that the mantle of his love is around her, and then she feels inexpressibly happy. Here, then, she can lift up her heart in deep and silent adoration, under the perfect sense of his presence and the light of his countenance, and plume her wing for heaven.

A constant hymn of praise goes up to God from the grand temple of creation! How much more, then, ought it to ascend from the Christian's heart, which is the temple God has created for himself, and promised to fill with every grace and

lovely virtue, with heavenly wisdom and a peace that "passeth all understanding;" to fit it for his own abode, and then to expand it to perfection in a higher world, for which it was created!

CHAPTER VIII.

CONFIRMATION—ITS ORIGIN AND USE.

THE Rite of Confirmation, as spoken of by one of the most learned Bishops of the Church, is held by our Church as a first principle of the doctrine of the Church. It is thus represented by St. Paul the apostle. “Laying on of hands,” with prayer, was a ceremony used on different occasions by the apostles in the first years after the establishment of Christianity. The apostles, who were endowed with the miraculous gifts of the Spirit, and, like their Divine Master, went about doing good to the souls and bodies of men, having power from Christ, laid their hands upon the sick with prayer. In the ordination of any one of the three orders of the ministry—bishops, presbyters, (called priests,) and deacons—the apostles laid their hands upon them with prayer for the blessing of God. Laying on of hands was, therefore, called an *apostolic rite*, being ministered both in ordination and in confirmation. For example, when the apostles heard at Jerusalem that Samaria had received the word of God—that is, had become Christians—

through the preaching of Philip the deacon, who baptized a great many, "they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost; . . . and they laid their hands on them, and they received the Holy Ghost." (Acts viii.) That confirmation was a rite practiced by the apostles, and considered of perpetual obligation in the primitive ages of the Church, we have the fullest testimony of the earliest and most authentic writers. Tertullian, who lived eighty years after St. John the Evangelist, says, in a treatise on baptism: "After baptism, is the laying on of hands, [confirmation,] by blessing and prayer, supplicating the Holy Spirit, who graciously descends into the hearts of those who are purified [and prepared by baptism] to receive him." St. Cyprian, who lived sixty years afterward, says: "They who have been baptized are brought to the bishops of the Church, that by our prayers, and the 'laying on of hands,' [that is, the rite of confirmation,] they may receive the Holy Ghost, and be perfected with the seal of the Lord."

Ques. What does that mean?

Ans. It means, to be *established in holiness*, by the blessing and favor of God, and confirmed in their religious faith and practice, and prepared to every good work in the service of God their Saviour, that their holy intentions may be sealed by

the Spirit of God, so that they shall be able to do all things through Christ that strengthens them. St. Jerome, another ancient Father in the Church, writes as follows: "Those who are baptized afar off, in the lesser towns, by presbyters, or priests, and deacons, the bishop travels out to lay hands upon them, and *invoke* the Holy Spirit."

At the Reformation, the rite of confirmation was preserved in every Protestant Church where the episcopal office was preserved. The Lutheran Churches which, except Denmark and Sweden, did not hold episcopacy to be essential, still *retained* the rite of confirmation, because it was of apostolic origin, and committed the administration of it to presbyters. Calvin, also one of the first reformers of Church doctrine, agreed in its utility and apostolic origin. The rite of confirmation has never been omitted, and was always practiced by the Church, from the time of the apostles to the present day.

Confirmation is to be administered to those who are capable of understanding its meaning. The Church expects all candidates for confirmation to understand the plan of redemption, the doctrine and duties of Christianity, with the happy privileges of Christians thus secured to them. The earlier a young person is capable of understanding these duties and privileges, and is willing to take

upon herself the sacred vows made, and responsibilities entered upon for her by her sponsors in baptism, the safer and happier she will be, and more certain to secure the richest blessing and favor of God, who has said, "They that seek me early shall find me."

All persons baptized as adults are expected, in all faith and sincerity, to come forward at once, and receive the holy right of confirmation, preparatory to receiving the holy communion.

The things promised in our name were, to renounce whatever God has forbidden; to believe what he has taught; and to practice what he has commanded. Confirmation is the renewing of baptismal vows, and making the calling and election sure of those who receive it, helping them work out their own salvation.

The laying on of hands is one of the most ancient ceremonies in the world, and has always been used to express and confer an especial blessing on the persons on whose heads the hands were laid; and the act always signified that the blessing was bestowed by Divine authority; and has thus come down to the Christian Church from the time of the ancient patriarchs. Thus Isaac, when he was about to die, blessed Jacob; and Jacob blessed Ephraim and Manasseh, not only as a parent, but as a prophet. (See Gen. xlviii. 14.) Moses laid his hands on Joshua by express com-

mand from God, and as supreme minister of the Church of Jehovah—the Israelites in the wilderness. (See Num. xxvii. 18.) Thus our blessed Saviour laid his hands upon little children, (Matt. xix. 13; Mark x. 16,) and upon the sick, to bless and heal them. (Luke iv. 40.)

The apostles continued the use of this very ancient and universal custom, applying it to the rite of confirmation, (which St. Paul called “laying on of hands,”) for imparting the Holy Spirit; for which they had Divine authority, received from the Saviour, who gave them power to do so.

The laying on of hands, in ordaining priests and deacons, and in administering the rite of confirmation, is a *sign*, or *token*, that the *bishop*, in this office, acts by Divine authority. He prays to God at the same time for his blessing to accompany the act, in humble acknowledgment that the precious gifts hereby conferred are *not* the results of his *own* power and holiness, but of the power, the mercy, and the favor of *him alone* who is the fountain of all wisdom, holiness, and truth. Under a due sense of this, even the apostles, when they laid hands upon Church-members, *prayed* that they might receive the Holy Ghost. (Acts viii. 15.) And so in like manner do their successors, the bishops of the Church, now pray that the person on whom their hands are laid may be “defended by God’s heavenly grace, and continue

his forever, and daily increase in his Holy Spirit more and more, until he come to his everlasting kingdom." And the bishop implores the Divine protection and grace for each one in particular.

Ques. What is the meaning of "increasing more and more in his Holy Spirit"?

Ans. It means in the fruits of the Spirit; in piety and holiness; "the fruit of the Spirit is in all goodness and righteousness and truth;" (Eph. v. 9;) "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith;" (Gal. v. 22;) that the person may grow holier and happier the longer he lives, till finally he shall enter upon his glorious inheritance in the Saviour's kingdom, purchased for him by the Saviour's death and sacrifice. It is here asked of God that the hand and Spirit of God may continue to bless, to shield, to strengthen, to comfort, enlighten, and direct, the person thus confirmed; to give him wisdom to understand, and power to perform, his holy word and will; and to serve him faithfully to the end of his life, unto his everlasting salvation, through Jesus Christ his blessed Redeemer.

CHAPTER IX.

THOUGHTS ON THE HOLY COMMUNION, OR SACRAMENT OF THE LORD'S-SUPPER.

HAVING given a short and simple history of the origin and use of the rite of confirmation, I shall now make a few remarks on the subject of the Holy Communion, for which confirmation, or the ratification of baptismal vows, is a preparation. Let me hope, therefore, that the view here taken of the inestimable privilege enjoyed by those who *begin* their Christian course by partaking *early* of that blessed sacrament, may be acceptable to my readers, and not be presented in vain. For the success of my effort in favor of the young, my fervent prayers to God are offered, and for his rich blessing upon the earnest "labor of love" which has here engaged the heart and pen of one who has had the supreme happiness of training a lovely and highly-gifted daughter for the companionship of the angels of God, among whom her glorified spirit now shines in the radiance of her Redeemer's presence, and sings with raptured voice the song of the Lamb.

Ques. What does the word *sacrament* signify?

Ans. It means a solemn religious rite, or holy sign or symbol, to which a promise is attached, or an obligation; an outward visible sign of an inward spiritual grace.

Ques. What is the outward visible sign, or symbol, in the Lord's-supper?

Ans. Bread and wine, which the Lord hath commanded to be received.

Ques. What is the inward part, or thing signified, of which the bread and wine are the outward and visible sign or symbol?

Ans. The Body and Blood of Christ, which are *spiritually* taken and received by the faithful in the Lord's-supper.

Ques. How do we partake of the Body and Blood of Christ, in partaking of the bread and wine?

Ans. By receiving it worthily, and in fervent, humble faith.

Ques. How shall we receive it worthily?

Ans. All those who come in deep humility, with prayer and repentance for past sins, with faith in the precious blood of Christ to save the soul, and a hearty desire to become holy and pure as he is; with a steadfast determination, through God's assistance, to lead a new life unto holiness; to devote their whole life to his service, which "is perfect freedom," and alone can make them happy; to live to his glory, and not to the

vain world and their own selfish gratification; and to be in perfect charity with all men. These things they cannot do of their own strength; but God will surely give them grace and power to do all, if they in their hearts desire and pray for it. Such as these are worthy partakers of the holy communion, and fully prepared to receive all the benefit of it. In thus receiving it, they will be thrice blessed, and receive the richest gifts of God in Christ. In receiving it thus, they become spiritual partakers of Christ's body and blood in that holy sacrament. They are made one with him, and he is one with them.

Ques. How is this wonderful thing brought to pass?

Ans. By the great power of Christ, who subdueth all things to himself; by the power of his death and resurrection; and by the power of his Holy Spirit poured into their hearts in that holy communion, which is the communion of the human soul with its great Redeemer, through prayer and faith. They then truly partake of the benefits of his sufferings and precious death, and become living members of Christ. As Christ is the bread of life, they are nourished, and strengthened, and renewed by his power, unto holiness. They receive Christ into their souls by faith, and by faith their hearts and souls feed upon him. The Divine life, thus begun in their souls, is carried on, and

sustained, and every Christian virtue is made to take root in their hearts and lives, by the grace of God. They become more and more like their blessed Redeemer in spirit, life, and character; and go on increasing in holiness and happiness, until they are united to him in his kingdom of glory, and they are made like the angels of God in heaven. 1 Cor. xi. 23, 24: "The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me;" that is, in remembrance of my body, to be broken for you. This bread is called Christ's body broken, and body given even while he was alive, and therefore before his body was broken, or given for us, but which was shortly to be broken and given up to death for our sins. Luke xxii. 20: "Likewise also he took the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Now, the true meaning of the above text is as follows: The *wine* contained in this cup is the *memorial* of the new testament, or *covenant*, made with the world, ratified or sealed by my blood shed for the remission, or forgiveness, of your sins. 1 Cor. 25: "This do ye, as often as ye drink it, in remembrance of me;" that is, in remembrance of my covenant, sealed with my blood.

Ques. What was that covenant?

Ans. Forgiveness of sins and eternal life to all who should repent and come to Christ by faith and obedience to his Divine commandments. Verse 26: "For as often as ye eat this bread, and drink this cup, [that is, the wine,] ye do shew [by that memorial] the Lord's death till he come"—to judge the world. If this be the object and use of this sacrament, viz., a *solemn commemoration* of the death of Christ, and as it was intended by him to be an unceasing memorial of his sufferings, to be observed by his faithful servants until he shall come to judge the world, the obligation upon all Christians to observe it is *perpetual*, and ought never to cease or to be neglected until we are safe in his kingdom, which will be when we die. "I am that bread of life. . . . This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the *bread* that I will give is my *flesh*, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his *flesh* to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath

eternal life; and I will raise him up at the last day." (John vi. 48-55.)

The words of Christ on this occasion were intended to be understood spiritually, not literally; for how could his mortal body feed a perishing world, or his precious blood literally nourish or give life to that world? These words were spoken some time before his crucifixion; therefore *body* and *blood* were words used figuratively to express his life given upon the cross for the salvation of the world, and to obtain eternal life for all who should come to him by faith and repentance. By faith in the precious blood of Christ, and in his death, which is able to save us from eternal death, and to secure for us pardon for all our sins, and everlasting life, we shall be saved. Faith in the word of God, and obedience to its precepts will secure to us the favor of God in Christ. The word of God is meat and drink to the Christian.

The general and most accepted meaning of this highly important passage of Scripture seems to be, according to the best commentators, that, by the Saviour's death and passion, or sufferings, *alone*, we can enter into life eternal. To this we are indebted for every blessing and every mercy; and by the gift of his Spirit, purchased for us by the shedding of his blood on the cross, we are enabled to understand, to love, and to serve him, and to

prepare for a glorious inheritance in his kingdom in heaven. In him we live, move, and have our being. Christ is our life; without him—that is, without his power and Spirit—we can do nothing. He is the Lord our righteousness.

Those who come duly prepared to receive the blessed sacrament, spiritually partake of Christ's body and blood—that is, through his Spirit given in answer to prayer. They become one with Christ, and Christ with them, spiritually, as they have the promise that they shall be one forever with him when they enter into heaven, if they are faithful to him in their hearts and lives. They really partake of the benefits of his death and sufferings as living members of his body. As Christ is the bread of life, they are then and there fed and strengthened, nourished and supported, by his Spirit, which is himself. By faith they receive Christ into their souls, and by faith feed on him. The Divine life, which is thus begun in their souls, is spiritually—that is, by his Spirit—carried on and upheld in them.

Eating and drinking his flesh and blood, means being *united* to him by true faith in his word and doctrine, and by a hearty obedience to his commands. Entering by faith into the sufferings and death of Christ, we partake of his flesh and blood; that is, by an immediate union of heart and soul with him, through his blessed Spirit, bestowed at

the receiving of the holy communion; and thus observing the memorial of his death and passion, we become partakers with him of eternal life, through the power of that precious blood shed for our salvation on the cross, and that precious body broken for us, or pierced by the cruel nails that fastened him to the cross, that we might live forever in a state of perfect happiness and holiness.

“This is the new testament in my blood,” means, this is the *new covenant* made with man, and sealed or ratified by my blood—that is, by my death on the cross. Testament also signifies a last will, which is not valid but by the death of the testator. New testament signifies new covenant, the evangelical or Christian covenant, the covenant made through Christ with man, and was called *new covenant* to distinguish it from the old testament, or old covenant, or Mosaic dispensation, made with the Jews through Moses, the minister of God in the wilderness. Covenant signifies an agreement, or condition, made between two parties, equally obligatory on both. It also signifies a promise on certain conditions. The old covenant, or dispensation, was contained in the sacred writings of the Jews, called old testament. The new covenant, called new testament, was the promise of God to the whole world, through Christ, viz., forgiveness of sins and eternal life to all who through faith in Christ should repent of their sins,

and be baptized, and obey the gospel of his only Son Jesus Christ our Lord. It was this covenant that Christ our Redeemer ratified by his death, and sealed with his precious blood on the cross. The Gospel, or inspired writings of the four evangelists, Matthew, Mark, Luke, and John, and the inspired writings of the apostles, called Epistles, are called the "word of God," because they contain the new covenant made with man by God. The title, *New Testament*, which signifies new covenant, or evangelical dispensation, was adopted in the second century after Christ.

It is of the utmost importance to every young Christian entering upon the hopes and duties of life, that they should be fully prepared to receive the holy communion immediately after confirmation, through which precious ordinance alone they can receive power to fulfill the vows and promises they have taken upon themselves.

Ques. Why is this the case? and why may not candidates for confirmation wait till they are much older before they become members of the communion?

Ans. Because this would be neglecting one of the chief commands of their blessed Saviour, all of which they have promised faithfully and strictly to obey. By putting off the observance of this sacred ordinance, they deprive themselves of the especial promises made to early piety, and of the

especial blessing and favor of God, which is sure to follow the early dedication of the heart and life to his service. Furthermore, becoming engrossed by the cares, and amusements, and vanities of the world, they are apt to put it off forever, on the plea of "not being good enough," which is a suggestion put into their hearts by Satan in order to keep them away from the path that leads to heaven and to God, thereby often destroying their souls. No mortal can be good enough to die without Christ; and no mortal can be good—that is, holy, or happy—without the Spirit of Christ, which he has promised freely to give us in that blessed sacrament to preserve us from all evil, and to preserve us to live with him forever. All that is required by the Church is, that a young person should come to that holy communion with her heart full of humility, faith, and love to Christ her Redeemer, who has so tenderly invited her to come to him, and to give him her whole heart, and thus to become a partaker of the glorious inheritance he has purchased for her by his precious death.

Human nature is very weak and helpless, and utterly unable of itself to do or even to think what is good. It requires, therefore, all the grace and strength of God's Spirit promised in the blessed communion, to enable it to resist the temptations of the world, and of its own evil and corrupt nature; for the world has powerful attractions

even to the most devout young Christian, who must learn as soon as possible to be “in the world, but not of the world.” This was the great lesson that our blessed Saviour taught his disciples: not to retire from the world, but to live in it, and set their affections on heaven, their happy home, and on heavenly things; to live above the world, and to do as much good, and to make as many people happy as possible; for then they will become like Christ their Saviour; to live for the glory of God, and the salvation of their own souls, that they may be happy through all eternity. Our blessed Saviour has commanded us, saying, “Seek ye first the kingdom of God, and his righteousness; and all things shall be added unto you.” (Matt. vi. 33.)

The Christian life, which the children of God by baptism have promised to lead, is a constant warfare against sin and their own evil and corrupt nature, in which they were born, called “the old Adam,” or natural man, and against the enemies of their salvation—the world, the flesh, and the devil. All their own strength is not sufficient to enable them to conquer these spiritual enemies, and they have no power to do so unless they are strengthened and supported by the grace of God given to them in that sacrament. For this reason our blessed Saviour instituted the Lord’s-supper, or holy sacrament, as a means of Divine grace, and to draw his children to himself, and keep

them safe, and give them the victory over all the enemies of their salvation. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John xiv. 21.)

Ques. How will the Saviour "manifest" himself to us?

Ans. Spiritually, to the mind and the heart, by his Holy Spirit shed abroad in the heart. And Jesus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John xiv. 23.)

Ques. What are the benefits derived from the holy communion, or sacrament of the Lord's-supper?

Ans. Fresh pardon for sins past every time we worthily partake of it; fresh supplies of grace to know and do the will of God; fresh promises of love and favor which is better than life, and the peace of God which the "world can neither give nor take away." In this holy sacrament we have the promise that we shall be made one with Christ, which means spiritually united with him; that we shall receive a new and holy nature like his own, with power to overcome all the enemies of our salvation, the world, the flesh, and the devil, and after death, possess eternal life in heaven if we

are faithful. Our Saviour has said, in John's Gospel, xv. 1, "I am the true vine, and my Father is the husbandman." This means the vital power or life of every faithful member of Christ. Verse 2: "Every branch in me that beareth not fruit he taketh away." This means every *nominal* or professed Christian, who is baptized into Christ, but who is unfruitful in good works, is a dead branch, because "faith without works is dead." See James ii. 26: "As the body without the spirit is dead, so faith without works is dead also." John xv. 4: "Abide in me, and I will abide in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

Ques. How can we "abide" in Christ?

Ans. By his Spirit, which he will give to his faithful members. John xv. 5: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth fruit; for without me ye can do nothing."

Faith is the gift of God's Spirit. The commentator's annotation on these texts is as follows: If ye abide in me by that faith which purifies the heart and worketh by love, (see Acts xv. 9; Gal. v. 6,) and I in you by that Spirit, (1 John iii. 24; iv. 13,) without whom none can be a member of Christ, (Rom. viii. 9,) you shall abound in the fruits of the Spirit. But without my Spirit

abounding in you, and uniting you to me, your head, you can do nothing acceptable to me or worthy of my gospel. Grotius, a very learned ecclesiastical writer, is of opinion that this parable of the vine was taken from the Lord's-supper, or holy sacrament, which our Saviour was very soon to celebrate with his apostles; for, as in John vi. 35, in speaking of his own death, he calls himself the "true bread," so here he calls himself the "true vine," (nourishing to life eternal,) with relation to that element which was the fruit of the vine. (See Luke xxii. 18.)

Ques. What is the origin of the holy sacrament, or communion?

Ans. When Christ our blessed Saviour sat down to eat the passover, a feast of the Jews, with his disciples, for the last time, on the night before he was crucified, he instituted and ordained—that is, appointed or established—a holy sacrament of bread and wine, to be partaken of by all his faithful servants, members of his Church, as a *memorial* of his sufferings and precious death upon the cross for their salvation. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. xxvi. 26-29.) The learned commentator, Whitby, gives the following interpretation of this passage in St. Matthew: This is my body given, or my body broken for you; this is my blood shed for you. This was spoken by the Saviour before his body was broken on the cross, and before his precious blood was shed on the cross, and therefore the bread and wine must have been *symbols* of *both* to represent the body and blood of Christ which were to be broken and shed upon the cross. For so the Scripture speaks in sacramental or covenant subjects; for so God spoke to Abraham before the seal of his faith and obedience was accomplished, which set apart the Jews for God's peculiar people, saying, "As for me, behold, my covenant is with thee." (Gen. xvii. 4.) Also of the paschal lamb, This is the Lord's passover, before the Lord had smitten the Egyptians passing over the Israelites.

The author of this little work has faithfully striven to point out to the young the true path that leads to eternal life and the kingdom of Christ our Redeemer, hoping to meet there, among the saints in light, all those who kindly receive and cheerfully obey the principles of Christian life and

doctrine set forth in this simple treatise on the articles of our faith, and on our baptismal responsibilities.

The whole duty of Christian life is comprised in these two things: faith in Christ and obedience to the commandments of God. Hear what the Saviour said: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John v. 24.)

THE END.

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